UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association English Language Edition

Vol. X WINTER, 1958 No. 4

CHARLES BOYER, S. J.
A Reply by Dr. Visser 't Hooft

BEDE MacEACHEN, S. A.
The Origin and First Years of the Unity Octave

JOSEPH GILL, S. J.
Personalities of the Council of Florence, III
Joseph II, Patriarch of Constantinople

JEROME CORNÉLIS, A. A.
Ecumenism and the Missions:
the Conferences of Prapat and Ibadan

COMMENTS AND DOCUMENTS
The Pastoral Letter for Advent
of the Cardinal Archbishop of Westminster
Pope John XXIII and Christian Unity - an editorial
Anglican-Presbyterian Relations — a Survey and Comment
by Fr. B. Leeming, S. J.

ECUMENISM AND REUNION — AROUND THE WORLD
BOOK REVIEWS INDEX FOR 1958

THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

UNITAS

INTERNATIONAL QUARTERLY REVIEW
ORGAN OF THE UNITAS ASSOCIATION

ENGLISH LANGUAGE EDITION

Published by the *Unitas Association* of Rome. Edited by Charles Boyer, S. J., Professor of Patristic Theology, Gregorian Pontifical University, Rome, and Rector of the College of St. Robert Bellarmine.

With Ecclesiastical Approval

Inquiries concerning the work of the *Unitas Association*, and manuscripts should be addressed to the Editor:

Rev. Fr. Charles Boyer, S.J.
UNITAS
Piazza Farnese 96, Rome, Italy.

Communications and inquiries concerning the English Language Edition should be addressed to the Secretary;

Rev. Fr. Germanus Tomaino, S.A.
UNITAS
Piazza Farnese 96, Rome, Italy.

SUBSCRIPTIONS

Subscriptions for Italy - 900 Lire (Seminarians 700 Lire)
Subscriptions for the United States and Canada should be addressed to:

THE GRAYMOOR PRESS
Peekskill, New York, U.S.A.

Single Copy — 50 cents . . . Annual Subscriptions $ 2.00
Subscriptions for Great Britain and Ireland should be addressed to:

DUCKETT
The Catholic Book Centre
140, Strand
London. W.C. 2, England

Single Copy — 4 shillings . . . Annual Subscription — 15 shillings

UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association English Language Edition

Vol. X WINTER, 1958 No. 4

CHARLES BOYER, S. J.
A Reply by Dr. Visser 't Hooft

BEDE MacEACHEN, S. A.
The Origin and First Years of the Unity Octave

JOSEPH GILL, S. J.
Personalities of the Council of Florence, III
Joseph II, Patriarch of Constantinople

JEROME CORNÉLIS, A. A.
Ecumenism and the Missions:
the Conferences of Prapat and Ibadan

COMMENTS AND DOCUMENTS
The Pastoral Letter for Advent
of the Cardinal Archbishop of Westminster
Pope John XXIII and Christian Unity - an editorial
Anglican-Presbyterian Relations — a Survey and Comment
by Fr. B. Leeming, S. J.

ECUMENISM AND REUNION — AROUND THE WORLD
BOOK REVIEWS INDEX FOR 1958

THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

Imprimatur:

† Aloysius Traglia
Archiep. Caesarien., Vicesgerens

Rome, February 7, 1959

ROME - PONTIFICAL GREGORIAN UNIVERSITY PRESS

A REPLY BY DR. VISSER 'T HOOFT

Our readers will remember that in a preceding article (« Misgivings on the Ecumenical Movement » — *Unitas,* Spring, 1958), we deplored certain deviations of the World Council of Churches which seemed to us harmful not only to the interests of the Catholic Church but also to the noble goal of the Council, namely, the re-establishment of Christian unity. The General Secretary of the Council, Dr. W. A. Visser 't Hooft, deigned to take cognizance of our complaint, and in his report at the meeting of the Central Committee at Nyborg in Denmark he ventured a reply. We feel that it would be of interest to our readers to examine this answer of the General Secretary (1).

In the article in question we had above all expressed a two-fold regret. The first of these was that the Council was not giving all the effort of which it was capable to the quest for unity, which is its *raison d'être,* and that it was allowing itself to digress into other activities, good in themselves, but which could be very well left to other organizations.

To this charge, Dr. Visser 't Hooft replies that all the initiatives of the Council are directed toward the full and visible unity of the Church of Christ, and that they are ordained towards the creation of a situation without which unity is inconceivable.

---

(1) The relevant section of Dr. Visser 't Hooft's report at Nyborg is as follows (italics ours): « It has recently been suggested by a prominent Roman Catholic theologian that the only *raison d'être* of the World Council is to bring disunity to an end and that such other concerns as those for the propagation of the faith, the relief of misery, the struggle against injustice only result in sidetracking the Council and in the loss of its singleness of purpose. Our answer must be that from the very beginning the World Council has been based on the conviction *that unity does not grow by itself.* Even if the schoolmen should be able to produce a certain type of unity by themselves (which is highly doubtful) that would not be *the pastoral, missionary unity which is meant in the Scriptures.* The unity of which the New Testament speaks is a fruit of the Spirit and is only found if and when the whole life of the churches is subjected to the creative activity of that Spirit. As we carry on our work of inter-church aid, as we learn from each other in our common studies, as we bring together young people of many churches in work camps or in courses at the Ecumenical Institute we are not running away from the difficult issues of full and manifest church unity; *we are helping to bring into being that spiritual situation between the churches without which unity is inconceivable,* and so we are dealing with these issues in a very direct way ».

I am ready to believe, in effect, that one or the other of the enterprises of the World Council could serve directly to promote genuine unity as, for example, the Ecumenical Institute of Bossey. I perceive this much less, however, in other activities which seem to me to remain on the level of collaboration between groups which are truly, though pacifically, separated. Full and visible unity — that which is the fruit of the Holy Spirit — is that of the same faith, of the same government, of the same worship; there is none other in the New Testament. Dr. Visser 't Hooft appeals to the Biblical conception of a missionary and pastoral unity. But those whom Christ commands to go and teach all nations are the ones for whom He asks a unity similar to that of the Father and of the Son (John, xvii, 22), those to whom He has given Peter as their head (Matthew, xvi, 18); and pastoral unity is defined in the words addressed to the same Peter: « Feed my sheep » (John, xxi, 17).

Our second grievance was that the World Council is preparing to amalgamate itself with the International Missionary Council, which is an organization of Protestant missions. We had noted that by this integration, not only would the World Council of Churches not be advancing towards its goal of Christian unity, but would in fact be acting against that unity. By sustaining and promoting Protestant missions, even in a country already evangelized, it will happen that these missions, which are already a great obstacle to Catholic missions, will become an even more formidable impediment and thus a certain factor of division.

To this complaint Dr. Visser 't Hooft did not make answer; or else he may have thought that he did and that he sees in this eventual integration, as in the other digressions of the World Council, a further means for the full and visible unity of the Church of Christ. Yet if there is anything of which we can be certain, it is that there can be no actualization of Christian unity by setting up opposition to the Catholic Church.

A recent fact has given rise to further inquietude on our part. On the eastern confines of the Diocese of Puy, one of the most Catholic regions of France, there exist a few parishes which became Protestant in the time of Luther. In the last several years, Protestants have bought up extensive stretches of land in this attractive vacation land and have built sectarian colleges there. It was in this locality that a Conference of Protestant Churches of Latin countries met this past September. We have nothing to say if Protestants wish to meet together to discuss and to promote their interests. But when they do this under the auspices of and with support from the World Council, new difficulties arise.

If the World Council were only a Protestant institution, as is, for example, the International Missionary Council, it would be keeping within its scope. If it is, on the contrary, a creation of the Ecumenical Movement, having for its end the attainment of Christian unity, it cannot, without being inconsistent, give its support to religious groupings opposed to the Roman Catholic Church. We know quite well that the tone of the papers published on the occasion of that conference is very moderate and that the delegates guarded themselves against a belligerency towards Roman Catholicism. But musical tones do not of themselves make up a song. In fact, Protestant confessions in Latin countries wish to be aided in their objectives, and one has only to read the introductory paper delivered at the conference by M. Carlo Gay, an Italian minister, to be aware that it is a question of combatting « an increasingly developed Mariology, a proud and domineering infallibility, or a political integralism which fosters a continual and basic confessional discrimination ». This, we maintain, is not at all in accord with ecumenical endeavor.

We believe that we are being more helpful to the cause of Christian unity and to the World Council itself by making these sincere and friendly criticisms rather than by strained approbation. We can, of course, understand the viewpoints of the leaders of the World Council. Their ideas of the Church, of unity, and of Christian doctrine are different from the Catholic conception. They are barely able to understand our difficulties. In any case, let us hope that the World Council will use to good purpose the favorable atmosphere created by the Ecumenical Movement to promote, above all, the study of those doctrinal questions which divide Christians. In the measure that a better understanding is brought about on these questions, the sooner can we expect prejudice and contrariety to disappear.

CHARLES BOYER, S. J.

THE ORIGIN AND FIRST YEARS OF THE UNITY OCTAVE *

This year marks the fiftieth anniversary of the « Chair of Unity Octave » (1) — 1908-1958. Fifty years might seem like a long period of time, but actually it is only too short a span of years, even in the lifetime of most of us. Looking back to 1948, when the annual Octave observance was introduced on a scale of greater solemnity by the Atonement Friars and sponsored by them at the Jesuit church of the *Gesù* here in Rome, we are reminded that many of us have participated together in this devotion during the last ten of its fifty years.

The Octave today is a devotion known in most parts of the Catholic world. Naturally it was not so at the beginning; it was first necessary to propagate it, to make it known and practised. At the beginning this period of prayer was not even Catholic; that is to say, it did not originate in the Catholic Church, although to the very first invitation extended by the founder of the Octave, some Catholics, for instance, Archbishop William O'Connell of Boston, did signal their willingness to pray according to the intention of the Octave.

One may ask how such participation was possible on the part of Catholics. Evidently, because in the first place the purpose, or perhaps better, the *intention* of these prayers was quite clear: Christian unity, that is, the ' reunion ' of all the baptized, of all who profess the Name of Jesus in the true society instituted by Him, namely, the Roman Catholic Church. Secondly, the means for achieving this end was prayer, and prayer does not know limitations of race, or of language, or even of creed. Lastly, the divisions in Christianity really do exist. It is sufficient to reflect on the actual state of the Christian world. Think of the divisions among Christians in Europe, in America, and in the missionary lands!

Now for several centuries Catholics have lived in the same countries, resided in the same cities and towns together with other

(*) The present article is based on a paper read at the First Sunday monthly Meeting of the UNITAS Association in Rome on January 5, 1958.

(1) The designation of the Octave in use today.

Christians who do not belong to the Catholic Church. Even from the first centuries of Christianity there have been heresies, schisms, sometimes persecutions among Christians themselves, hatred, bitter controversy, charges and counter-charges. Although « the gates of Hell » have not prevailed against the Rock that is Peter, yet they have done immense damage. But the Catholic Church has survived all heresies and schisms. The lot of the Church is to struggle against the forces of darkness, against the profound and insidious weaknesses and vices of human nature. For the Church fights to win men, and so her lot is cast among men.

It was for the purpose of healing the terrible wounds of Christian disunity that the « Chair of Unity Octave » was launched. At this half-century mark, it will be of interest to all followers of the Octave to survey in general outline the climate of ideals and activities in which the Octave seed germinated, up until the time of the blessing given to it by Pope St. Pius X in 1910.

The originator of the Unity Octave, Lewis Thomas Wattson (1863-1940), the future Father Paul James Francis, S. A., was born in Maryland, U. S. A., son of a clergyman of the Protestant Episcopal Church. Having become a minister himself, he founded, together with an Episcopalian nun, Lurana Mary White, the « Society of the Atonement » in 1898-9 at Graymoor, near Garrison, New York, which took St. Francis of Assisi as its patron and adopted a Franciscan rule of common life for its members and a distinctive religious habit resembling that of the Catholic Franciscan tradition.

On the feast of the Apostles SS. Simon and Jude, October 28, 1900, the Society of the Atonement « committed itself to the Church Unity position » (2), asserting openly the necessity on the part of the Anglican Communion to return to the unity of the Roman Catholic Church.

Obviously, this was not an attitude that would find much sympathy among the clergy of the American Episcopal Communion. After a year of reunion activity by the members of the Society of the Atonement, the Episcopalian newspaper *The Living Church*, in its issue of October 5, 1901, declared that Father Paul « stands absolutely alone in his position » among other Episcopalians. Consequently, inasmuch as in his sermons and addresses the chief burden of Father Paul's public utterances dealt with his ideas about reunion, his fellow-ministers gradually ceased to invite him to preach in their pulpits. As a result of his being virtually barred from the pulpits of the Episcopal Communion, Father Paul decided to start a publication of his own as a suitable channel for propagat-

(2) *The Lamp*, Vol. VI (1908), p. 1.

ing his ideas on reunion. Thus it was that *The Lamp* first appeared at Candlemas (February 2nd) 1903, as « an Anglo-Roman monthly devoted to Church Unity, in advocacy of the reunion of the Anglican Church with the Apostolic See of Rome » (3). Among the reasons that its editor gives why every Anglo-Catholic should read *The Lamp,* the principal one is stated as follows: « It is the only magazine in the Anglican Communion devoted especially to the Cause of Corporate Reunion with the Apostolic See, which is bound to be the supreme issue of the struggle now going on in the Anglican Communion between the forces of Catholic Authority and Protestant Free Thought; and because Reconciliation with Rome is the Predestined End of the Oxford Movement » (4).

The Lamp carried news about the life and activity of the reigning Pope, and it welcomed articles by Catholic theologians and writers, for instance, several articles on Infallibility by the Very Rev. Fr. Vincent McNabb, O. P., and a series of five articles on the Council of Trent by Mgr. Arthur S. Barnes, M. A.

All who subscribed to the magazine or joined the Reunion Movement in some other way were filling the ranks of what Father Paul called the « Church Unity Army ».

Five years after *The Lamp* had been founded, a conference attended by twenty-three Anglican clergymen and laymen took place at the ' Roma Café ' in New York City on February 10, 1908, at which the « Anglo-Roman Union » was formed « for the maintenance and defence of Catholic principles and to forward the Corporate Reunion of Anglicans with the Apostolic See » (5).

While the Anglo-Roman movement was progressing in America, friends of the movement were found also in England, particularly significant being the contribution to its development made by the Rev. Spencer Jones (1857-1942), who was « the recognized leader of the Anglo-Roman party in the Church of England » (6). In 1902 Spencer Jones had published an important study entitled *England and the Holy See — an Essay Towards Reunion,* with a foreword

---

(3) See, for example, inside front-cover of *The Lamp* for January 1908. In connection with the inauguration of *The Lamp,* a misstatement of fact appeared in the review of the book *The Prince of the Apostles* that the very Rev. Vincent McNabb, O. P. published in *The Ecclesiastical Review,* reprinted in *The Lamp* with the following note: « *The Lamp* was in no way ' a result of *England and the Holy See* '. It was an evolution from *Rose Leaves,* the first number of which was published in October, 1901, *England and the Holy See* appearing in 1902. The Anglo-Roman position advocated by *The Lamp* was officially assumed by the Society of the Atonement as early as 1900 ». *Loc. cit.,* p. 103.

(4) *Loc. cit.*

(5) *The Lamp,* Vol. VI, p. 74; cf. *ibid.,* p. 132.

(6) *Ibid.,* Vol. III (1905), p. 133.

by the second Lord Halifax, president of the English Church Union. In surveying the progress of the Anglo-Roman Movement at the beginning of 1908, Father Paul states that he regarded the appearance of this book as the second milestone in the progress of the movement (7). Spencer Jones was a frequent contributor to *The Lamp*, and his series of eleven articles on John Henry Newman's thorough sifting of the Anglican heritage is a masterful analysis of what the Oxford Movement really meant.

In 1902 there was inaugurated among the Anglo-Romans in England an association called the Society of St. Thomas of Canterbury — Students of the Church in the West, founded for the purpose of forming a chain of study and prayer for reunion round the world (8). President of this Society was the same Rev. Spencer Jones, and one of its more publicized activities consisted of inviting Roman Catholic writers and lecturers to explain the position of the Papacy and other fundamental points of Catholic doctrine to Anglican audiences (9). Among the exponents of the Catholic position to give lectures at the invitation of the Society were the Benedictine Abbot Gasquet and the Dominican Fr. Vincent McNabb, who read a paper, later published as a pamphlet, on Papal Infallibility. Spencer Jones was thus taking up again the work of the Oxford Movement with the hope of carrying it through to its logical conclusion, as he saw it, namely, ' corporate reunion ' of the Anglican Communion with Rome (10).

Another activity of interest at this time for the progress of the Anglo-Roman Movement in England was that of the English Church Union. This had been founded in 1859. In the first decade of the present century the Union was favorably inclined towards the Pro-Roman Party, even though it did not explicitly commit itself to the Anglo-Roman Movement, which both in England and in America was advocating the ' corporate reunion ' of the Anglican Communion with Rome. Lord Halifax was at this time president of the Union (11). At the forty-ninth annual meeting in 1908 Lord Halifax read a paper on « The Athanasian Creed », in which he declared that « the Union has only to go on fighting the same

(7) *The Lamp*, Vol. VI, p. 1.

(8) *Ibid.*, Vol. III, p. 13.

(9) « One of the principles of this Society is to allow Roman Catholic authors and writers of the best ability to state the position and claims of the Papacy, instead of trying to see Rome through the spectacles of anti-Papal controversialists ». *The Lamp*, III, p. 133.

(10) Lord Halifax ventured to say in his address to the English Church Union in 1904 that Reunion with Rome was the « predestined end » of the Oxford Movement. *Loc. cit.*, p. 134.

(11) Upon his retirement Lord Halifax had been President of the E. C. U. for sixty-five years!

battle it has been fighting for the last forty years, the battle of the spiritual rights of the Church against the aggressions of the State » (12). The Union, in fact, had as its aim the defence of the Catholic character of the Anglican Communion and Lord Halifax could assure his audience in 1907 that the Reunion Movement had « the promise of the future » (13).

While in America Fr. Paul James Francis, S. A., and the Rev. Spencer Jones in England were making every effort to advance the cause of which they were the recognized leaders, yet from another quarter news reached Fr. Paul of the formation of an association of prayer for reunion, to which he gave his wholehearted endorsement. It was in a large measure through the notices about this association appearing in the pages of *The Lamp* during the year 1905 that its existence and aims came to the attention of the English-speaking public.

The association owed its formation in 1902 to the initiative of a French Catholic priest, Abbé C. Samuel, of Grenoble, editor of the magazine *Disciple de Jésus-Christ*. The name given to the movement was « The Association of Prayer for the Union of Christians of all Churches ». *The Lamp* for January 1905 gives a translation of a leaflet explaining the aims of the Association. The first general meeting of the Association took place in Lyons on Sunday, November 13, 1904. Messages of goodwill were received from the leading exponents of the Christian Unity movement in France, Switzerland, Germany, England, and the United States of America. At this first meeting the original name of the Association was changed to that of « Union for Religious and Moral Action » in order to extend its aims to the field of action and to allow for a more comprehensive participation so as to include non-Christian membership. Under this new name Fr. Paul introduced the « Union » to America (14).

Another Association of Prayer for Unity that Fr. Paul brought to the attention of the readers of *The Lamp* was that called « The Psalmodic Union » founded in Germany. In 1861 the Catholic Bishop of Mainz, Mgr. Wilhelm von Ketteler, first expressed the idea of a Universal Association of Prayer for the Reunion of Christendom in his book *Liberty, Authority, and Church*. This idea of Bishop von Ketteler was realized in part by the undertaking of the Lutheran Frau Julie von Massow, who on October 27th, 1862, founded the « Psalmodic Union », thus called because its principal prayers consisted of Psalms from the Bible to be recited at the

(12) For the text of this address, see *The Lamp*, Vol. VI, p. 169.
(13) *Loc. cit.*, p. 3.
(14) Cf. *The Lamp*, Vol. III, pp. 13; 15-6; 23-5; 49-50; 51-4; 64; 65-6.

meetings of the Association. Later on, Frau von Massow became a Catholic, and in 1885 in a Papal audience Leo XIII gave his special blessing to her work for Unity ([15]).

The first notice to appear about the Church Unity Octave is the account found in the February 1908 number of *The Lamp*. On the front cover of this historic number for any account of the Octave we find for the first time in the list of Contents the heading: « The Church Unity Octave ». The on page twenty-six there is the following brief account:

> « There was an observance this year for the first time of a *Church Unity Octave* from the Feast of St. Peter's Chair at Rome, January 18, to St. Paul's Day, January 25. The seed-thought was dropped into our mind by a letter from England last November, an impromptu conference with two Anglo-Roman priests generated the idea, and without any public announcement several thousand people were gotten to join almost spontaneously in the observance, both Roman Catholic, and what we think we may properly call *Anglo-*Roman Catholics.
>
> The response made by the Roman Clergy and Religious to the invitation to unite their prayers with ours that we might soon all be one was most gratifying ».

Then follow extracts from two letters, presumably from Catholic priests. The first begins thus: « I received your letter asking prayers for reunion during the Octave of the Feast of St. Peter's Chair at Rome ». The other states: « Permit me to assure you that it will afford me very great pleasure to join in the Octave for Church Unity from January 18 to January 25 ».

The editor then concludes his account of the first observance of the Octave with the following explanation of the meaning and aims of the Octave:

> « There is a peculiar fitness in this particular Octave for united prayer and effort to further true Catholic Unity, because it links the names of the two great Apostles who jointly founded the Holy Roman Church with that Chair of Peter, which is by divine appointment the centre around which all must rally and whose authority all must acknowledge before the whole body of the faithful can constitute one fold under one shepherd. Under the divine blessing let us hope that this Church Unity observance so auspiciously begun, may

---

([15]) *The Lamp*, Vol. III, p. 189.

be kept with increasing enthusiasm by increasing numbers year after year until our Lord's Prayer, *Ut omnes unum sint,* is completely fulfilled » (16).

In the March 1909 number of *The Lamp* Father Paul records: « Beyond our highest expectations was the response made this year to the invitation sent out by *The Lamp* to our readers and friends to unite in the observance for the second time of the Church Unity Octave » (17).

With regard to the way in which the idea of the Octave occurred to Fr. Paul, *The Lamp* for December, 1911, gives us some further information with the publication of a « Short History of the Church Unity Octave ». There we read the following more detailed account of the first observance in 1908:

> « The seed thought which eventuated in the observance emanated from the Rev. Spencer Jones, M. A., the Anglican author of *England and the Holy See,* and the President of the Society of St. Thomas of Canterbury. It was in November, 1907, that he wrote to the Editor of *The Lamp* and suggested that the observance of St. Peter's Day, June 29, might be made the occasion of sermons preached on the office and prerogative of the Prince of the Apostles, and emphasizing the fact that the See of Peter was the center of Catholic Unity. To the Editor of *The Lamp* it seemed that the Octave from the Feast of St. Peter's Chair at Rome to the Festival of the Conversion of St. Paul would be a more suitable time for such a purpose. This amendment of the original proposition was immediately acted upon with the result that the following January, 1908, the observance of the Octave began by the participation of many Roman Catholics and High Church Anglicans interested in the subject of the Reunion of Christendom » (18).

It is to be noted that what Fr. Paul calls the 'seed thought' was the suggestion by the Rev. Spencer Jones that the Feast of St. Peter the Apostle might become the occasion for *sermons* on the office and prerogative of the Prince of the Apostles. Although Fr. Paul replied to his Anglican colleague that the Octave extending from the Feast of St. Peter's Chair at Rome to that of the Conversion of St. Paul would be, it seemed to him, a more suitable time *for such a purpose,* yet when the practice was actually

(16) *Ibid.*, Vol. VI, p. 26.
(17) *The Lamp,* Vol. IX (1911), p. 300; cf. *ibid.*, p. 4.
(18) *The Lamp,* Vol. IX, p. 300.

inaugurated, it was primarily as a period for *prayer* that it made its appeal. This is evident from the fact that several thousand pledged themselves to pray for the special intention during the first observance. It is also clear from the replies to Fr. Paul's invitation cited above.

It is of the greatest importance to observe that to Fr. Paul's mind this Octave of the Feast of St. Peter's Chair in Rome was particularly apposite as a time « for united prayer and effort to further true Catholic Unity » because it linked the names of the Apostles Peter and Paul with the Chair of St. Peter at Rome, much in the same way that the Roman Church honors both Apostles on June 29.

The generous response made to his appeal by Catholic priests and religious was especially gratifying to Fr. Paul. A letter that he received in 1909 from Fr. M. Cavrois, S. J., of St. Augustine's College, Engheim, Belgium, undoubtedly revealed to him how completely that zealous priest had grasped the spirit of the Octave, and he published the letter on two occasions in the columns of *The Lamp,* referring to Fr. Cavrois as the French Apostle of the movement. The letter reads as follows:

> « Yesterday was the Octave of the '*Cathedra Sti. Petri, Romae*' — the 'Church Unity Octave', as you very appropriately called it in your kind note (that) reached me just in time for the opening day on January the 18th. I am deeply grateful to God for inspiring you to appeal to us for such a cause, which we all have very much to heart. I can assure you nothing was neglected to give your request full satisfaction. It met here with the most sympathetic and even enthusiastic welcome. God only knows all the Masses and prayers that have been and will be offered at the suggested intention, but it might foster your hopes as it did mine, to see some of the figures of what was promised to me in answer to your letter, which I had sent around in our community —
>
> 75 promised to pray;
> 197 Masses heard;
> 190 Masses celebrated;
> 1,020 communions;
> 665 rosaries, etc., etc.
>
> And this was only in this house during the very first days. We are here about one hundred divinity students, a few of us only are priests, the others will be ordained soon. But I also sent your appeal to several houses of ours, noviciates and convents of various congregations, and most of them have

let me know how eager they were to unite with us all in the same intention and have promised to do their very best to help bring about such an important result » (19).

Fr. Paul was greatly encouraged in his efforts to enlist the prayers of all the friends of Unity by the response given to his appeal in 1909 by His Eminence William Cardinal O'Connell, Archbishop of Boston, who thus became « the first Archbishop of the Catholic Church to espouse the Church Unity Octave ». Cardinal O'Connell's reply is cited in the « Short History » as follows:

> « I have received your note of January 6th, and you may rest assured that I, myself, and my clergy and people, will join their prayers with yours for the holy purpose you outlined in your note » (20).

In retracing the progress of the promotion of the Octave in its first two years, it is of interest to reflect to what an extent its diffusion depended on the private correspondence of the Editor of *The Lamp* as well as to note how generous and enthusiastic was the response of Roman Catholics to an invitation coming from the Founder of an Episcopalian Franciscan Institute.

It was not long before so many prayers were fulfilled in the remarkable entry of the Society of the Atonement into the Catholic Church. This event took place at Graymoor on October 30, 1909. Now that the promoter of the Octave and the center of his activity came under the jurisdiction of the Archbishop of New York, it was a matter of the greatest happiness for the Editor of *The Lamp* when Archbishop Farley gave his approval and blessing to the Octave shortly before its third annual observance. The Archbishop's communication reads as follows:

> « You have my most cordial approval and blessing on every effort to secure prayers by means of *The Lamp,* during a Church Unity Octave, as your letter terms it, for the return of all Christians to unity under one visible head, the Successor of St. Peter, the Vicar of Christ on earth » (21).

This statement by Archbishop Farley marks the first official approbation given to the Octave by the competent ecclesiastical authority, setting out in the clearest terms the intention of the Octave prayers.

---

(19) *Loc. cit.*, pp. 300-1.
(20) *Loc. cit.*
(21) *Ibid.*

Soon after the approbation of the Octave by the Archbishop of New York, the Editor of *The Lamp* was further encouraged in his efforts by a message from the Apostolic Delegate in the United States, Archbishop D. Falconio, who conveyed to him the assurance of prayers for the intention of the Octave.

Fr. Paul next sought the approval and blessing of the Pope himself, Pius X, for the Octave. In replying to a letter that he had received from a priest of the Society of Jesus in Rome, Fr. Paul ventured to communicate to him his great desire to obtain the Holy Father's blessing on the Octave. Fr. Paul's Roman correspondent in turn entrusted this delicate commission to the hands of one of his fellow-priests, the Reverend Fr. T. M. Brandi, S. J., Editor of the renowned Italian periodical *Civiltà Cattolica.* Father Brandi sent a written account to his colleague about the outcome of his audience with the saintly Pontiff, and this message was transmitted to Fr. Paul at Graymoor. The letter was published in *The Lamp* for March, 1910, and reads as follows:

« Rev. dear Father Assistant:

> I am happy to inform your Reverence that in my audience of this morning I spoke to the Holy Father about Fr. Paul's case and request. His Holiness listened with great pleasure to the particulars I related, and with his whole heart blessed the said Fr. Paul, the « Institute of the Society of the Atonement » and its work. *The Holy Father, moreover, gave a special blessing to the Octave of prayer for Unity and wished it great success.*
>
> (signed) T. M. Brandi, S. J. » (22)

During the three decades of life that were given to him after he had received the blessing of Pope Pius X, Father Paul was untiring in his efforts to have the Octave observed by Catholics everywhere. There is much in what we see around us today to make us think that his efforts were not in vain.

Fr. Bede MacEachen, S. A.

---

(22) *Ibid.*

PERSONALITIES OF THE COUNCIL OF FLORENCE

III. Joseph II, Patriarch of Constantinople *

Ambrogio Traversari, in a letter of 20 February, 1438, from Venice to Eugenius IV, described the Patriarch in these words: « Assuredly in my judgement he is very prudent and very alert and, though in a decrepit old age (for he is thought to be almost an octogenarian), he is endowed with an active keenness of intellect and a most lively perception ». He was, therefore, born about the year 1360, « a Bulgarian by nationality and of my own nation », as John of Ragusa wrote to Cardinal Cesarini. Indeed, he was probably the illegitimate son of a Bulgarian prince and a Greek of good family, put into a monastery at an early age. Of the other chief events of his life little more is known except that he was Metropolitan of Ephesus before becoming Patriarch of Constantinople on 21 May, 1416, and that he died in Florence on 10 June, 1439.

The section of the letter of Ragusa from which the above quotation is taken deserves to be quoted at length, because it gives an idea of Joseph's character. « The Father is old, and, like his age, his gray hair, long beard and face make him a venerable figure to all who see him; so too his common sense, experience in affairs, and gravity of manner call forth the admiration of all who are brought into close contact with him and, to tell the truth, I should never have believed that such a Father could be found in Greece in our day. He was ready to resign from the patriarchate because of ill-health. I have been in touch with him, and still am, as much as I can, both personally and by means of others, secretly, because all are agreed that there has never been found in Greece any one like him and who was more favorable to union than he. This Father has, too, profound understanding in the spiritual life and assuredly, when I meet him privately (with, however, as interpreter the monk Bathomius who was at the Council with Isidore) for four or five hours, I cannot bear to leave him. In

(*) First published in *Orientalia Christiana Periodica*, by the kind permission of whose editor it is reproduced here in an abbreviated form.

fact, the question of the division between the Churches apart, I should judge him to be a most complete and perfect old man and almost one of those holy Fathers whose lives we read with so much admiration and devotion ». Traversari was equally attracted by the Patriarch's character: « I have met the Patriarch and had a long talk with him, and was greatly delighted by his appearance and conversation, because his gray hair, his manner and deportment make him venerable, and he is extremely sweet in conversation ».

In this same letter Traversari again refers to the Patriarch's prudence — « from his extremely cautious and prudent words » —, a quality of his noted also by the author of the descriptive part of the *Acta graeca*: « The Patriarch, as was usual with him, spoke with moderation and great circumspection », and hints at a weakness, common (so thinks Traversari) to all Greeks, for external honours: « I gathered from the many and long familiar conversations which I have had with the Patriarch that my view is not far from the truth, for I have always held that that race is to be won by courtesy and the showing of respect and evidences of particular good will ». But neither Ragusa nor Traversari makes any mention of the Patriarch as a man of learning. It would seem that he was not such, though it must be admitted that positive evidence to that effect is forthcoming only from the opponents of union. Syropoulus notes as exceptional the one occasion when the Patriarch showed an interest in the theological discussion that usually took place when a few of the Greek clerics found themselves together in his apartments, and Scholarius in a letter of 1451 to the Grand Duke Notaras wrote scathingly of his scholarship in these words: « ... as if ' through ' meant, as the late futile Patriarch said, ' cause ', and having said it without further ado he died. For he had no right to go on living after philosophizing so brilliantly about the preposition and cause, and arrogating to himself preeminence in three sciences, namely grammar, philosophy, and this quintessence of theology, about which, even in his dreams, he never hoped to have the courage to make any pronouncement ».

Syropoulus, apropos of the incident cited above, suggests that the Patriarch escaped from the interminable theological bickerings going on around him by retiring to his bedroom as if he were ill. Usually, at any rate, there would be no pretence in that, for he was unquestionably a very sick man. Both the Emperor and the Patriarch repeatedly alleged his age and infirmity as reasons why the journey from Constantinople to Europe should be as short as possible. Ragusa in the letter to Cesarini quoted earlier stated: « ... and notwithstanding the heart disease which afflicts him almost

weekly, he would be prepared today, if things allowed it, to board ship and come here ». That a man in such a state would face the dangers and fatigues of a sea-voyage in winter argues to his great courage and his intense zeal for union.

Though he made the journey from Venice to Ferrara and later from Ferrara to Florence, the Patriarch was rarely well during his stay in Italy, and in consequence was unable to attend the Council on various important occasions — the session of 9 April, 1438, when the solemn proclamation of the opening was made, that of 28 November when the Burgundian envoys presented their credentials, the session of 10 January, 1439, when the Council was transferred. From 10 August, 1438, onwards Syropoulus says that he suffered from a quartan ague. For sixteen days at the end of December, 1438, he was too ill to be visited, « unable to speak or hear », and during January, 1439, was frequently confined to bed. On Holy Saturday, 4 April, 1439, he was so ill that he was thought to be dying, and the last rites were administered to him. Thereafter he was almost continuously confined to his room. His death came suddenly on 10 June, about which Syropoulus rather callously wrote: « A detailed exposition of his long and many illnesses and of how from the journey by horseback from Ferrara to Florence there supervened dropsy, and of the way in which death overtook him, I leave to others who have a keener relish in retailing such things ».

What buoyed him up to face the rigors of the journey was his hope for union and his great desire to meet the Pope. Both he and the Emperor insisted through their letters and embassies to Basel on the presence of the Pope at the future common council, because they were convinced that a council separated from the Pope was incomplete and would prove ineffective. It was the prospect of the Pope's presence at the council that finally made him overcome his repugnance to leave Constantinople.

He was, however, a little naive in his anticipations. He told his clerics in Constantinople that if the Pope were older than he, he would regard him as his father; if of equal age, as his brother; if younger, as his son; and that he hoped to be lodged so near the Pope that there might be easy mutual access for common council. In Venice he scandalized some of the Latins by referring to Eugenius as his brother (though why, it is hard to see, since the Pope in his official letters usually used that term with respect to him), and Traversari delicately prepared the Pope for this and advised a gentle tolerance. Joseph thought that union would be a much simpler business than it turned out to be — an affair of friendly arrangement between himself and Eugenius IV: « He

seeks nothing more than to meet Your Holiness, openly asserting that from your physical proximity and mutual speech peace will be brought to the situation ». « He desires wonderously to meet the Pope, hoping that everything will easily be arranged, if they both come together in charity... I gathered from his extremely cautious and prudent words that in his judgement the whole thing should be concluded by love and peace rather than by discussion, since he said that the whole business lay in this — if both come together in body, mind, and opinion; and all this he hopes will occur if there shall first be the meeting in body ».

This conviction that union would prove to be an easy business was founded on his assurance that the Greek Church was right in the questions under dispute and the Latin Church wrong, and that it would need little to persuade the Latins of this. Syropoulus reports him as saying: « When we go off there, with God's help, they will welcome us all with great honor and affection and will take a marvellous care of us, and we shall have full freedom and liberty to say whatever we like. And we shall prove, by the grace of Christ, that our doctrine is most pure and resplendent, and as regards the points of dogma ours will show themselves to be their teachers and they will be convinced and will embrace our doctrine, and so we shall be united... and even if they do not accept our position, we shall return again famous, having with the grace of God brilliantly proclaimed the true faith and strengthened our own Church and deviated from the truth in no point at all ». He did meet the Pope privately and had with him long conversations: the Greeks had, indeed, full freedom to say whatever they wished, though they did not find the Latins easy to persuade; but exactly two weeks before he died, when he gave his *votum* for the equivalence of ' Through ' and ' From ' and the truth, therefore, of both the Greek and the Latin doctrines, he could still confidently claim that his faith in his Church was unshaken: « I will never change or surrender our traditional doctrine, but will abide in it to my last breath ».

When Ragusa wrote describing the Patriarch to Cesarini he always referred to him as ' Father ', an unconscious disclosure of the chief impression that the venerable old man had made on him. Syropoulus, on whom unfortunately we have to depend for most of our information about Joseph, makes him out to have been on occasions rather a silly old man, easily beguiled by Garatoni and Ragusa, who was not above trying to persuade some of the Greek bishops and the recalcitrant three of Staurophoroi to accept union from motives of loyalty to himself. If, however, one leaves aside the occasional complaints of Syropoulus against Joseph, the general

impression one gets from reading the *Memoirs* is that the Patriarch was a father to his clerics, patient, long-suffering and occasionally, when tried beyond measure by their reiterated complaints, not above passing on the burden to the Emperor. And it must be borne in mind that throughout Joseph was very ill. The truth is that his clerics used his apartments as a kind of club. When they had nothing else to do (and from April to October, 1438, and from mid-December to March, 1439, apart from the journey to Florence and from April to July of the same year they had abundance of leisure), they drifted to his rooms to talk, discuss, quarrel, complain. Phrases like « A few days later when we were all sitting about in the Patriarch's lodgings, the question of maintenance came up », or « On another occasion we gathered together at the Patriarch's apartments as usual », are of frequent occurrence in the *Memoirs*. It was apparently the same in Constantinople for the earlier pages, as much as the later, report incidents of this kind. Joseph regarded himself as a father to them all, and they looked upon him as such. That is why, in spite of his sufferings and illnesses, they carried all their difficulties and complaints to him. For his part, he corrected, sympathised, encouraged, and explained as far as he could. He was capable of quick action, as when, learning of the departure from Venice with imperial permission of Heraclea and Ephesus, two of the delegates of the eastern Patriarchates, he wasted no time in representing to the Emperor the necessity of their presence in the Council, despatched with all speed horsemen to reach them before their river-boat cast off, and had them, all unwilling, fetched back. He was equally capable of a tactful biding of his time. Syropoulus with Lacedaimon appealed to him to intervene between Ephesus and Nicaea to patch up a quarrel that was developing (Bessarion had somewhat ostentatiously seated himself apart from Ephesus) and blamed him for doing nothing. But Joseph's way was the wiser. Some little time later when it was arranged that Nicaea and Mark should be the chief speakers of the Greeks, he quietly remarked: « Nicaea then should sit alongside Ephesus », and so he settled their quarrel without ever having made an issue out of it.

In all the business of union, Joseph was closely associated with the Emperor, but he took second place. The ambassadors from the West were always furnished with letters and credentials to both. They were received first by the Emperor, then they visited the Patriarch who received them usually with great state.

The letters that went from Constantinople to the West were in duplicate, the one from the Emperor, the other from the Patriarch, couched in identical terms as far as the business content

was concerned. The Byzantine ambassadors who visited Rome and Basel were accredited by both Emperor and Patriarch and represented both. But the partnership between the head of the State and the head of the Church was not an equal partnership — the Emperor was the dominating figure. Syropoulus asserts that sometimes at any rate it was sorely against his will that Joseph wrote in conformity with the Emperor's views. The envoys of Basel in 1437 noted that the Patriarch seemed to change his attitude towards their proposals on learning his sovereign's opinion.

For his part, the Emperor always consulted the Patriarch on ecclesiastical matters and would not act without his consent, even though that consent might on occasion have been rather grudgingly given. The reason may have been in part because he wanted to make sure that, whatever might be the final issue of all the negotiations and discussions, the Church would not in the end disown the results as having had no part in them (and so he very often called in representative clerics to the meetings), partly no doubt because he really did respect the authority of the Church in its own domain, even while he considered himself as in some respects over it. This is how he acted in Constantinople during the preliminary arrangements; such too was his habit in Ferrara and Florence. Examples of this are to be found throughout the *Acta* and the *Memoirs* of Syropoulus. At Venice, when both he and the Patriarch were ill, he would come to no decision about whether to go to Ferrara or not till the Patriarch was well enough to visit him and discuss the matter. At the end of December, 1438, both again were ill, and so it was not till after the Patriarch had managed to visit him, carried in a litter, that he proposed to the rest of the Greek clerics the necessity of discussing the doctrine of the *Filioque* with the Latins. When Joseph was so frequently ill and unable to leave his apartments, particularly during the few months preceding his death, the Emperor might reasonably have considered himself excused from consulting him always, had he thought it only a matter of courtesy and not of principle. What we find, however, in fact is an almost monotonous repetition of: « The Emperor summoned the Greeks to a meeting in the apartments of the Patriarch who was ill », so much so, that nearly all the many Greek conferences of April and May, 1439, took place there, the conferences where the decisions were taken that the Latin Saints affirming the doctrine of the *Filioque* were to be accepted as much as the Greek Fathers who did not use that phrase, and so that there was basic agreement of East and West on the doctrine of the Holy Spirit.

Here and there in the documents there are to be found indications that Joseph resented his forced subservience to the Emperor. Syropoulus declares that he chafed under the restrictions imposed on the Church and « thought that by means of the Pope he would free the Church from the slavery fastened on it by the Emperor ». His resentment showed itself when the other Oriental patriarchs nominated their proxies for the Council without consulting him, for he thought that it was the Emperor who had in fact proposed the names for their acceptance, and it needed much explanation on John's part to mollify him. Similarly, when the Greek convoy was nearing Venice on its way to Italy, the Emperor sent on ahead a messenger to acquaint the Doge of his approach. The Patriarch hearing of this, also despatched his messenger. He took it in very bad part that the Emperor departed from Venice first, leaving him behind for lack of ships, and entered Ferrara first — « Either both Emperor and Patriarch ought to have entered together, or the Church have precedence and not follow along behind ». So when the Council was transferred to Florence, he urged and obtained that he should be the first to make his entry into that city. He had a little, perhaps mildly spiteful, revenge over the incident of the Emperor's entry to the first full session in Ferrara on 8 October, 1438. The Emperor, wishing to follow the Byzantine court etiquette, had wanted to ride on horseback up to his throne in the church. The papal attendants would not allow that, so perforce he had to dismount. To preserve his dignity as much as possible, he would be carried through certain rooms and so arrive unseen and without (apparently) setting foot on ground until he was seated on his throne. But the Patriarch and his attendants occupied the rooms in question and Joseph flatly refused to leave himself or let his bishops and abbots of the monasteries leave them, though bidden to do so by several imperial messengers including Demetrius, the Emperor's brother. In the end John was half-carried, half-dragged through the midst of the clerics to the church.

That Joseph on a few occasions might stand out for his rights against the Emperor only emphasises the fact that the initiative on the Greek side lay throughout with the Emperor. But that does not mean that the Patriarch was in any respect less keen than John on bringing about union even at cost of the long and fatiguing journey to the West. The Greek ambassadors to the Council of Basel declared (15 May, 1435) that he had said that, if there were no other way, he would make the journey carried on men's shoulders. Ragusa and Fréron reported (9 February, 1436) that the « Most Reverend Patriarch, a most devoted and fervent prosecutor of this holy

union » was ordering « fasts, supplications, devotions and other works of piety » for the happy outcome of the project. About a month later, Fréron wrote to Cesarini (5 March, 1436): « The Most Reverend Patriarch also, like the old man Simeon, sighs in his heart for his longing to see peace and union of the two Churches ».

When they left Constantinople, Emperor and Patriarch did not yet know where the Pope intended to hold his council; that it was to be in Ferrara they learnt shortly before their arrival in Venice. For a time they still hesitated whether to choose Ferrara or Basel. Ill-health, which prevented mutual consultation, and letters from Basel made them defer a decision for a time and, meanwhile, Joseph privately asked the Doge his opinion on the question. The Doge strongly advised Ferrara. Two days before Cesarini's arrival in Venice (20 February, 1438), at a meeting of a committee of counsellors, prelates, and abbots of the monasteries it was decided, the Emperor and the Patriarch both being emphatically in favor, to choose Ferrara. Traversari, writing from Ferrara some weeks later (11 March), told a monk: « There are among them (i. e. the Greeks) many learned men, especially disposed toward us. But the Emperor and the Patriarch surpass them all in such disposition ».

Syropoulus makes out that Joseph was very opposed to the transference of the Council to Florence. Yet earlier in the *Memoirs* he had stated that the idea of the removal to Florence was a plot hatched between the Emperor and the Patriarch to lure the Greeks deeper into the heart of Italy and further from home, an accusation repeated also later. He says, too, that Joseph was against discussion of the doctrine of the *Filioque,* but that when he did assent he advised his clerics to send most of their gear straight to Venice and to take little with them to Florence, though that should include their sacred vestments as « union will soon take place there », a statement which Syropoulus said disturbed the prelates considerably, as if union were a foregone conclusion before any discussion at all, seeing that there was little likelihood that the Latins would relent. These assertions of Syropoulus do not hang together, and the fact that later at Florence the Patriarch was decidedly in favor of union does not prove any one of them.

All the authorities are agreed that at Florence the Patriarch gave his *votum* to accept the genuineness of the passages of the western Fathers adduced by the Latins in favor of the doctrine of the *Filioque,* and the equivalence of ' Through ' and ' From ' in the expressions of Greeks and Latins about the Procession of the Holy Spirit. There is, however, still debate about the authenticity of the so called ' Last Profession ' of the Patriarch, the note that was found on his desk after his death, wherein he professed his acceptance

of the full faith of the Roman Church, specifying in particular the primacy of the pope and the doctrine of Purgatory.

But, whatever may be thought of the 'Last Profession' of the Patriarch Joseph, there was no doubt in the minds of the Greek anti-unionists about his attitude at Florence. Mark of Ephesus in his short account of the Council wrote: « But those who did not shrink from the impiety and as many as had followed them from the beginning, suborned by specious promises and gifts, with bared heads declared the Son to be the cause of the Holy Spirit, a statement that is clearly to be found nowhere even in the writings of the Latins. With these the Patriarch also voted, he, too, the wretched man already corrupted and at the same time yearning for departure from that place, even though destiny was driving him to his death ». Scholarius, as we have already seen, sneered at his daring to give his opinion on the equivalence of 'Through' and 'From'. Syropoulus records his positive vote in the Greek conferences that led up to agreement on the *Filioque,* and in his brief notice of the Patriarch's death related: « All the same, the Patriarch after giving the *votum* mentioned above began to make preparations for his return and sent the greater part of his baggage to Venice. For he kept saying that he would remain for a few days until he had signed the decree that was to be made and straightway then would leave Florence. He achieved neither, for he did not survive to sign it, but died and was buried there ». At any rate, he died with the satisfaction of feeling that what he had longed for so much for the benefit of both Churches was as good as accomplished.

Joseph II, for all his age and his fatherly benevolence to his flock, was not a man of weak will, otherwise at the hazard of his life from his chronic illness and the dangers likely to be encountered in a winter sea voyage, he would never have left Constantinople at all for the unionist council in the West. His strength of character showed itself also in incidents like those recounted above where he stood out for the dignity of the patriarchal office. It was even more strikingly demonstrated by episodes that occurred on his journey to Ferrara.

When the ornate barge that carried him reached the frontiers of the Duchy of Ferrara, it was found that the other boat that was bringing some of the lower clergy and his baggage had been delayed on the way. The Patriarch insisted on waiting till it arrived, and neither the persuasions and guarantees of Garatoni nor an incipient revolt of the boatmen made him change his mind. When the boatmen, in spite of his orders, made ready to start towing again, he would have disembarked there and then, had they not desisted. So the best part of a day was lost, but he had his way and was not sep-

arated from his baggage which in all probability contained a large part of the sacred ornaments of the Church of S. Sophia and the robes he wanted to wear at his entry into Ferrara.

But that entry into Ferrara was not the magnificent spectacle that he hoped it would be. At the frontier he was met by a courier of the Emperor to tell him that Eugenius IV expected that he would conform to the Latin custom of kissing the Pope's foot and that the Emperor, who had so far tried for three days in vain to dissuade the Pontiff from insisting on this, urged him to be firm and not to accede. Joseph was shocked and disappointed. So when on arrival at the port of Ferrara he was met by six bishops who pressed him to conform, he flatly refused. A council of his prelates and Boullotes with another message from the Emperor confirmed him in his decision. Towards evening the bishops came back and urged him again, only to be told that he would rather return straight to Constantinople. Later that evening they were back again with the same demand, but Joseph said that he would not even disembark from the boat unless the Pope would agree to forgo the ceremony of the foot-kissing both for himself and for his prelates and abbots. Late that night the Pope's messengers acquainted him that Eugenius had yielded, but that the reception would in consequence not be public or solemn but private — the Pope would receive the Patriarch and his clerics in a private room in groups of six. So the next day Joseph rode into Ferrara between two cardinals (all the cardinals had accompanied the Emperor on his entry) with an escort of bishops, court officials and courtiers of Ferrara and, without his accustomed head-dress and staff, was received by the Pope.

This incident of the foot-kissing was not just a trial of strength between Pope and Patriarch. It was rather a manifestation of the attitude to each other of the two Churches, and the heads of those Churches were both acting on principle. The question at issue was whether the two Churches were in all respects equal, or whether the Western Church, personified by the Pope, was superior to the Eastern, in the person of the Patriarch. In the event neither gave way on the principle, the more meagre reception accorded by Eugenius to Joseph being, not the result of pique and mortified pride, but a way of showing that, though he yielded the point of etiquette so as not to impede the possibility of gaining the greater good of harmony between the Churches, he did not accept the grounds on which the Patriarch had objected. The relations between the Churches were still to be discussed and decided by the Council; neither side was willing to prejudice the decision by premature action.

Syropoulus recounts this incident in great detail. Whatever else he may have written about the Patriarch, he had no doubts about his strength of character. Sphrantzes, because Joseph was opposed to one of his friends, characterised the Patriarch as ' proud and insatiable '. Syropoulus did not make the mistake of interpreting strength as pride, and so, when at the end of his *Memoirs* he lists the causes that had favored the anti-unionist opposition in Constantinople, he puts in the first place: « And first (God) delivered to death in Italy the Patriarch, Kyr Joseph, who had approved and declared his opinion in favor of the union, but who shortly after was snatched away without having survived to append his signature and take part in the ceremony. He was a man of profound mind who inspired great reverence and awe. Had he survived, he would have added great support to the union both in Italy, and Constantinople; and here, if he had returned, very few indeed would have managed to remain outside his communion ».

JOSEPH GILL, S. J.

ECUMENISM AND THE MISSIONS

The Conferences of Prapat and Ibadan

When we examine the recent development of the Ecumenical Movement, we must admit that it has been running in two streams. We notice first of all the Protestant attempts to integrate the International Missionary Council with the World Council of Churches. These efforts to bring about the fusion of the two bodies show a strong tendency towards centralization. There is also a determination to unify that which, in the eyes of these leaders, cannot be separated. According to this admittedly controversial policy, the missionary activity of the Churches cannot be exercised independently of the World Council, which in turn cannot dissociate itself from missionary activity, without gravely failing in its duty to the Churches.

This aspect of centralization is shown by the care taken to co-ordinate the activities of the Churches. An echo of this concern was heard at the meeting of the Joint Committee of the Council at New Haven (Connecticut) in July 1957. The Secretary-General of the World Council, Mr. Visser't Hooft, stated that the Ecumenical Movement should concern itself with the totality of Church life in all its aspects. In the Official Report which was published in the name of the Joint Committee of the World Council of Churches and the International Missionary Council, Mr. Van Dusen did not fail to emphasize the fact that the functional co-ordination of different fields of activity, such as education, mutual assistance, and international affairs, would be to the greatest good of the Ecumenical Movement. This further integration, then, is but a fresh effort to include a field of activity many consider the most important of all.

The International Missionary Council examined the integration scheme which the World Council had submitted to it at its meeting in Accra in Ghana in December 1957. After five sessions had been devoted to the discussion of this project, it was adopted by a majority of 58 to 7; it allowed for the setting up of a missionary department similar to the other departments of the Council, and for the formation of a Commission which would meet annually. The Christian Councils of Norway, Sweden, Belgium, and the Congo were op-

posed to the plan, together with the Orthodox, who saw in it an attempt to proselytize. We have stated already how this development appears to us from the Catholic point of view (1) We will not repeat here those arguments which give us uneasiness, or those tendencies which compromise the future of the Ecumenical Movement and its work of facilitating a better understanding among Christians.

If we emphasize the measure of centralization now envisaged, it is because of another current running through the Ecumenical Movement which is no less significant and vigorous, and certainly reveals a no less important aspect of present-day ecumenicism. Running parallel with the policy of integration there is also a tendency to de-centralize which has had development in recent years. Atlhough it in no way threatens the unity of the movement, it is no less a new phenomenon which has arisen to meet certain needs which are easy to analyse. At first sight it appears explicable from the general movement to encourage new countries and young nations to a self-sufficient independence. It is parallel in the religious sphere to the emancipation of former colonies.

This explanation, however, is not enough to satisfy Protestant ecumenicists who see in this development a manifestation of the universality of Christendom. They willingly admit that the World Council was for some time an organization more or less closed to the Younger Churches. Made up for the most part of representatives from Europe and America, it seemed a throughly Western institution. Now the problems which concern the Younger Churches in missionary territories are different from those of the older Protestant communities. Hence the necessity of forming a regional ecumenicism, of grouping the Churches according to their continents to allow them to resolve together their own particular problems.

It is not surprising, then, that young communities of Africa and Asia are grouped together in appropriate organizations. But this tendency towards regionalism has in it other elements which are certainly influencing the new orientation of the Ecumenical Movement. It aims primarily at the building up and safeguarding the autonomy of the Younger Churches ,and demonstrates a need for independence in ecclesiastical affairs; it places the Mother Churches and the mission Churches on a footing of equality. When this decentralizing movement has achieved its end, the mission-field will have lost its original purpose, for the young Churches may remain in a missionary condition, but they will no longer live in

(1) See especially « Misgivings on the Ecumenical Movement », by Charles Boyer, S. J., in *Unitas*, Spring 1958.

dependence on the Mother Churches. They will however continue to carry the imprint of the schism which marked the denominations from which they originated, so that they will continue to need an ecumenicism to help them preserve their unity.

It seems that this development of the Ecumenical Movement on regional lines makes allowances for the division of the world into separate continents and distinct ethnic groups. The revival of racial nationalisms in Asia has had profound repercussions on the attitudes of young Christians, and has made them see the usefulness of an organization on continental lines. As for the Churches of South-East Asia, and especially those of India, have they, too, been led to seek such a change? Everything points to it: the common nature of their problems in a continent on the road to political emancipation, similar conditions of life, the need to assert their independence from the colonizing powers, and their membership in a universal « Church ». On the other hand, the desire to labour for Christian unity and to wipe out all that points to disunity among the Mother Churches has already led to the formation of such ecclesiastical groupings as that of South India.

Having studied the birth of the Ecumenical Movement in their earlier days, and in more recent times the various somewhat incomplete unions among separated brethren, the Protestant missions have become more and more concerned with the necessity of giving the Younger Churches a fresh status, with improving their representation in the Ecumenical Movement, and with decentralizing the latter to make it appear less purely Occidental.

Such was the aim of the Secretariat for Eastern Asia, set up in 1949 at the Bangkok Conference with a view to solidifying the relations between the various Christian Churches and Councils of Asia. A Hindu Lutheran, Dr. Manikam, was the first to head this organization which proved inadequate, and really turned out to be no more than the embryo of the conference which was held at Prapat in the Island of Sumatra from the 18th to the 27th of March 1957.

In fact it was Mr. Kyaw Than, Secretary for Eastern Asia of the World Council and of the International Missionary Council, who made the preparations for the Prapat Conference, at which it was decided to set up a permanent organization for the Churches of South-East Asia. The importance of this assembly was clear to every observer. The Ecumenical Movement discovered new perspectives. It developed on a regional project in order to strengthen its universality. As Dr. Visser't Hooft said, this Conference represents " the most important development of the World Council of Churches which has ever taken place in any part of the globe. These

words show that in the eyes of its leaders the Prapat Conference marked an important step forward in the history of ecumenicism.

In deciding to set up a regional organization for the Asiatic Churches the 124 delegates at Prapat have not yet settled on the methods by which it would function within the body of the World Council and the International Missionary Council. They confined themselves to setting up a project of preparatory research for an Asiatic Churches Conference to be held in 1961, and appointed a permanent committee. From now on an interim committee made up of representatives of the Churches from the thirteen countries of Asia will submit detailed plans for the projected conference, and will decide on the number and the functions of the future delegates. This coming conference will include representatives of the World Council of Churches and of the International Missionary Council in Asia, as well as other delegates whose presence is required for the complete success of the gathering.

What will be the work and prerogatives of this conference? Its aim will be to keep the two world organizations, the World Council and the International Missionary Council, informed of the needs and problems of the missionary Churches in Asia, and also for mutual assistance. It will give assurances of fraternal exchanges between these Churces for mutual information and for recruiting. It will facilitate the pooling of experience and mutual collaboration in every activity. In this way the foundation of an Asiatic seminary or a re-distribution of missionary personnel may help in such development. Visits and commissions on inquiry will keep the Churches and missionary societies informed of their needs with regard to a better distribution of persons and resources.

It will be seen that the links between the World Council and the International Missionary Council and the Younger Churches will be thus strengthened. As Dr. N. T. Niles has said, « The regional organization must not be merely a representative body of the Churches of Asia; it must be a functional organism seeking to express the wholeness of ecumenicism in Asia ». In this way the regional nature of the new organization cannot be prejudicial to the universal mission of ecumenicism. It is primarily the result of growth within the Asiatic Churches which have become conscious of their destiny. Such was the opinion expressed by Bishop E. C. Sobrepena of the Philippines: « We have come to understand more fully that the Churches of Asia are impatiently yearning to take their part in the word-wide labours of Christian missions, so acutely needed in the state of the world today, a end to join in this work with the conviction that we can do together what we cannot do in separation ».

If the separated Churches of Asia have been the first formally to organize the Ecumenical Movement on a regional basis, they are not alone in feeling the need for it. One can therefore say that it is a part of a general movement for de-centralization and of a common answer to the problems which arise in every continent. Doubtless, there is a certain desire to achieve greater efficiency in missionary activity. The re-distribution of the work has a twofold function; a pooling of manpower and of resources to increase the prospects of success. We believe however that the leaders wish to underline a deeper aspect of this phenomenon when they insist that the creation of regional organizations guarantees the universality of the Ecumenical Movement and its unity of action in this diversified world.

No one can deny that Protestant missions are facing these problems and undergoing such experiences in Asiatic countries. No one can doubt that the situation is the same in Africa. We must not be surprised, then, if we see from now on the establishment of similar organizations for these countries, where conditions are so different from those of the older countries of Europe and America. When missionary problems are the same throughout one country it is only natural that they should be tackled together. When these problems give rise to a thirst for unity it is only sensible that they should be grappled with by people of the same race and colour. Those divisions which the separated Churches have inflicted on them through their missionary activities will seem less relevant to those who are the innocent victims of them.

The Christian message is addressed to peoples who live in conditions more or less favorable, as the case may be, to evangelization. These conditions in the social and political arenas have a considerable influence on their response to the Word of God. If from the beginning barriers are raised against the entrance of foreign missionaries, one can see the necessity of strengthening the native elements in the work of spreading the Gospel, or in the work for Christian unity. It is also clear that a certain measure of autonomy conferred on local Churches will enhance their prestige and their efficiency. That is why the separated Churches of Africa, like those of Asia, are trying to organize the Ecumenical Movement on an African scale for that continent. And we are now witnessing the first attempts to establish a regional Ecumenical Council for Africa on lines similar to those which have been followed by the Churches of Asia.

Following the Fourth General Assembly of the International Missionary Council at Achimota, a conference was held at Ibadan in Nigeria, from the 10th to the 20th of January 1958. Leaders of the International Missionary Council and of the World Council were

present at this conference, and there were delegates from twenty-one countries of the African continent. It was indeed a pan-African congress intended to give an opportunity to the Younger Churches to discuss freely their common aspirations. Sir John Rankine, Governor of Western Nigeria, greeted the delegates; Prime Minister Awolowo sent them a message of welcome which was at the same time an appeal for unity: « More than ever before since the time of the Apostles the world today has a crying need for a united and well-organized Christian Church ,whose members are disciplined and devout and the ministers courageous and inspired » [2].

Many reports were examined during the course of this conference, and among the speeches the most noteworthy was undoubtedly that of the South African writer Alan Paton, author of *Cry the Beloved Country*. As was to be expected, he vehemently protested on Christian principles against *apartheid*. He did not, however, confine himself to denouncing race segregation and the defining of relations between Church and State. He again showed that Christian unity could contribute towards a solution of these problems. The disunity of the African Churches makes difficulties even with the civil authorities which are a hindrance to the Christian witness. As regards segregation the author pointed out particularly that all Christians with the exception of the Dutch Reformed were unanimously opposed to the famous « Church Clause » ... This unanimity should encourage people of good will in their resistance.

Other reports were devoted to problems concerning the adaptation of missionary efforts in Christianizing civil and tribal institutions, studies of marriage and dowery customs, polygamy, the redrafting of frontiers, participation in social and economic life, and the use of African music and dances in Christian worship. The unity of the separated Churches would be the greatest possible blessing in solving these problems. Now this unity on the most fundamental matters is far from having been achieved, but one dreams of the blessing of such a concord! The same unity in viewpoint and in doctrine would also be of the greatest help in the struggle against the invasion of Islam. This last threat absorbed the attention of the delegates for a considerable time, for the spectacular progress of the Muslim religion was seen as a challenge to all Christians.

Faced with Islam and paganism the separated Christians of Darkest Africa are beset by a number of problems which call for a common answer. Hence the necessity for a greater unity in the field of dogma. It seems that the delegates to Ibadan took full

---

(2) Cf. *E. P. S.*, 1958, no. 3, p. 1.

account of this. In the message which they addressed to all the Churches of the Dark Continent the following is particularly significant: « If the experience of our unity has been rich and profound, we are humbled by the many divisions which hinder us from showing a more perfect witness to our unity in Christ, but we desire to show forth that witness by His help. We believe that God is calling us to overcome these divisions in the body of the Church, and to labour for the ending of every injustice based on racial discrimination which we hold to be contrary to the will of God ».

During this conference Sir Francis Ibiam, an African layman and doctor in Nigeria, made a deeply moving contribution on this subject. Re-affirming his hopes for the future of Christianity in Africa, he declared: « By the grace of God we can do great things in Africa. We do not want the divisions of the West introduced amongst us, nor to make their problems and difficulties our own. We want no quarrels; we want to preach Jesus Christ to our peoples ». Is not this appeal the strongest possible exhortation to labour first for dogmatic unity among Christians?

Doubtless it is in answer to the Ibadan conference that a continuation committee has been set up which has as its members Sir Ibiam, President of the Christian Council of Nigeria, the author Alan Paton, and Dr. George Carpenter, the Secretary for Africa of the International Missionary Council. This committee is entrusted with the task of preparing for the establishment of a permanent secretariat for Africa. It will also pave the way for a pan-African conference on the model of that envisaged by the Churches of Asia. We see here the same process of ecumenical organization in two continents where Protestant missions are confronted with the same problems. In Asia as in Africa the need is felt for adapting ecumenicism to local needs, and for creating regional organizations, not only to re-invigorate evangelization but also to promote unity among the separated Churches .

This decentralization of the Ecumenical Movement will undoubtedly favour autonomy in the African mission field. Certain groupings like the Presbyterian Church of the Cameroons have already won their independence. In Nigeria and Madagascar the Protestant missions have long been equipped with staffs well supplied with native pastors guided by missionary experts. Along the entire African coast the older missions are making way for native Churches open to ecumenical influences and eager to enter into relations with the Churches of Europe on terms of equality. One may say, then, that these communities, sometimes centuries old, are gradually ceasing to be considered as belonging to missionary territories. Not all Africans, however, have reached this stage of evolution; the Chur-

ches of the interior of the Dark Continent represent the mere germs of Christianity whose progress is more apparent than real. This does not make the integration of African Protestantism any easier.

Most of the African missions, whether dependent on the great missionary societies or whether their denominational allegiance links them with Baptist, Lutheran, or Methodist bodies, are grouped together in federations according to country or region. Thus, the Protestant Federation of the Congo secures co-operation among the different sects working in that State. This mutual assistance includes the spheres of evangelization, education, recruiting for the ministry, publications, youth movements, and hospital work. With the coming establishment of a regional ecumenical organization, this co-operation which is effective in practical affairs, will extend in scope to the entire African continent.

Cooperation, good-will, understanding and arrangements between the Churches are not enough however, to achieve that unity willed by Christ for His Church. They could even hinder it to the extent that separated bodies might become content with them, and in their satisfaction with concord at this lower level forget that true unity must be doctrinal. On the other hand they could stimulate the demand for a true ecumenicism if, conscious of the gravity of their divisions, the Younger Churches exert themselves to open up the path towards unity, earnestly praying to God and seeking His will, and the meaning of His Gospel message. Is not this task sufficiently noble to absorb all the energies of the Ecumenical Movement in its Central Council as well as in the regional organizations which will be established in Asia and Africa?

JÉRÔME CORNÉLIS, A. A.

COMMENTS AND DOCUMENTS

The Pastoral Letter for Advent of His Eminence, William Cardinal Godfrey, Archbishop of Westminster.

The recent events surrounding the death of Pope Pius XII and the election of his successor, Pope John XXIII, have of their very nature brought strikingly before the public eye the importance of the Papacy and the great rôle it plays in the Catholic conception as the divinely constituted center of Christian unity. In a good number of pastoral letters to their faithful for the season of Advent, the archbishops of the Church have given a renewed emphasis to this truth. One of these letters was issued by the Archbishop of Westminster, His Eminence, William Cardinal Godfrey, who was recently elevated to the Sacred College of Cardinals. The text of his letter reads as follows:

William, By The Grace Of God And The Favour Of The Apostolic See Archbishop Of Westminster And Metropolitan, To The Clergy And The Faithful Of The Diocese, Health And Benediction In The Lord.

Dearly Beloved Brethren And Children In Jesus Christ:

We are writing this letter whilst in Rome where We have been privileged to live through days that can never fade from the memory. There linger in Our mind the sweet plaintive strains of the Requiem chant with which we said farewell to a beloved Pontiff, Pope Pius XII, whose long years of service to the Church, crowned by nearly two decades in the Apostolic See, have written golden pages in the history of the papacy.

The world-wide interest aroused by the death of Pope Pius and the election of our Holy Father, Pope John XXIII, is proof of the high prestige in which the Catholic Church and the Supreme Pontificate are held. Men cannot close their eyes to the undoubted importance to mankind of the occupant of the Chair of Peter, near the tomb of the Prince of the Apostles, and to the office of the Chief Shepherd of a flock of some four hundred and seventy million souls.

The life and work of Pope Pius XII, his ceaseless activity as spokesman of the Catholic mind, have given evidence of this fact. Even in the face of most intricate problems, he never shirked any issue which was placed before him. He expounded the Catholic doctrine and ethic. He stated its principles serenely and confidently, well aware that the Church is « the pillar and ground of truth » (I Tim. iii. 15). If a matter were uncertain, he said so, urging continued research; but in matters touching doctrine and moral conduct he stated definitely what man must believe and what he must do if he is to keep himself « unspotted from this world ». Indeed the slogans and caprices of the worldling and the materialist passed by him. He was in the world but not of it, lifted by his office and his own peaceful godliness above the noisy tumult of those who know not God or have no interest in the existence of the Supreme Being.

« The fool », we are told by the psalmist, « says in his heart, there is no God ». Pius XII was always at pains to point to this folly and to insist that the beautiful and ordered universe, whose secrets are gradually being unfolded by the genius of man, has no explanation save in the existence of a Creator to Whom all must turn if they are to find that peace for which they yearn so anxiously.

Time and again in the past, during the long years of Our residence in Rome, We have heard chanted the words « Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it, and to thee I will give the keys of the kingdom of heaven » (Matt. xvi. 18). They are sung at Pontifical ceremonies and on other occasions when the Pope is in the midst of his flock.

The mind goes back to that incident related in St. Matthew's gospel when Our Lord spoke those memorable words. It was a solemn occasion. Our Lord and his apostles were in the region of Caesarea Philippi at the extreme confines of the territory of the twelve tribes, not far from the sources of the Jordan, and considered sacred with its temple delicated to a pagan God. Christ Our Lord halted between these two worlds and gave his followers the opportunity to profess their faith freely: « Whom do men that I am? ». They said « Some say John the Baptist, others Elias, others Jeremias or one of the prophets ». He said to them: « But whom do you say that I am? ». Simon Peter answered and said: « Thou art the Christ the Son of the living God ». Peter speaks for them all. Our Lord's reply is a quick approval of Peter's words. « Blessed art thou Simon of Jona for flesh and

blood have not revealed this to thee, but my Father who is in heaven » (Matt. xvi).

There followed the well known words in which Simon is given a new name: Peter, meaning a rock, on whom, Our Lord says, He will build His Church against which the gates of hell will not prevail. Peter will be given the keys of the kingdom of heaven. Whatever he will bind on earth, will be bound also in heaven; whatever he may loose on earth, will be loosed also in heaven. A solemn and far-reaching promise is this, which the constant tradition of the Church has always accepted as the declaration of the divine Founder regarding the headship and the power of Peter in the society he was about to establish.

On another occasion Peter received the mandate to feed Christ's lambs and sheep and, again, to confirm, that is to say, strengthen the faith of his brethren. It is good to notice also that Christ Our Lord taught from Peter's boat, that Peter presided over the apostolic college and that it was he who, on the day of the Ascension of Our Lord, took in hand the replacement of Judas. It is Peter who, in the Acts of the Apostles, is named as the head. So we read: « Peter with the eleven »; and again: « They said to Peter and the rest of the Apostles » (Acts ii. 14-37). Then, before the Sanhedrin it is Peter who speaks in the name of all (Acts iv. 5-22). After the Resurrection, Peter and John run to the sepulchre but John stands by so that Peter may enter first. Always it is to Peter that the primacy is given, and undoubtedly it has been acknowledged by the Fathers of the Church from the earliest centuries.

It is idle, therefore, to pretend that this primacy is one merely of honour and not of power or jurisdiction. For he who holds the keys of the kingdom, with power to bind and loose, who has the mandate to feed both lambs and sheep and keep strong the faith of his brethren, is not simply the honorary head of a society but ruler in chief. Likewise his successors in the long line of Bishops of Rome, the Apostolic See, are endowed with all the powers necessary to feed the flock of Christ true doctrine, leading them to wholesome pastures wherein they may find food for their souls.

There are today those who are hostile to Christ's Church, as there were enemies of Our Lord Himself. They point to the evildoing of this or that individual Catholic and attribute these misdeeds to the Church, seeming to believe that this is proof of the emptiness of the claims of the Catholic Church to be the true Church of Christ. As well might a student of astronomy, fixing his gaze exclusively on the spots on the sun, deny all the splendor of its shining and the immense heat of which it is the source. As

well might the ill-doing of an individual king be alleged as proof of the falsity of the monarchical system. « They have eyes and they see not, ears and they hear not ». (Ps. 112).

Christ Our Lord, as the Apostle Paul said, is wedded to a Church « with no stain, no wrinkle, no such disfigurement; it was to be spotless » (Ephesians v. 27). All this is true despite the wrong done by those who fall from grace. For, in its constitution, doctrine and mission the Church is always unspotted, the pure and undefiled bride of Christ.

Such thoughts as these, dear children in Christ, have filled Our mind as We witnessed the solemn obsequies of Pope Pius XII and the crowning of the new Pontiff John XXIII. The Church has a new Supreme Shepherd. He steps now into the long line of Peter and his successors. With him stand the thousands of bishops the world over, and the multitude of clergy and laity, all of one faith and of one mind and heart, loyal and devoted to their spiritual Father. A new helmsman guides the barque of Peter, but the hand of Christ is laid upon his. « I will be with you all days » (Matt. xxviii. 20).

Often during these days, We have seen the inscriptions on the walls of the Venerable English College in Rome, telling us of the death of English men and women of every station in life who laid down their lives in defense of the primacy of Peter and of the Roman See. Gallant servants of God these, who knew to refuse to Caesar what belongs to God alone. They were of the old England of our forefathers that was linked in love and obedience with this Apostolic See. Would that the deadly wound inflicted by the Reformers could be healed! For this we must work and pray in all charity and sincerity, yet always holding fast to Christ's truth.

You will have read, no doubt, of the reasons given by the Holy Father for his choice of the name of John. He reminded us of John the Baptist and John the Evangelist, both so close to Our Lord, and of St. John Lateran, his own Cathedral, « the Mother and Head of all the churches of the world ». We may recall those words of the prophet Malachy which are referred to John the Baptist: « See where I am sending an angel of mine to make the way for my coming » (Mal. iii, 1). The Holy Father's Christian name is Angelo, a happy augury. He will indeed be a messenger of truth preparing the way of the Lord.

Again, we may be reminded of Pope John XXIII by the words of St. John the Evangelist, repeated in Holy Mass: « There was a man sent by God whose name was John » (John i). Our Holy Father, sent to us by God, will, as did John the Baptist, give

testimony of the light that enlighteneth every man that cometh into this world (John i).

As we kneel before the Christmas crib, we shall think of Jesus, the true light, lying in the manger, and we shall give thanks for that, living in His Holy Church and in loving obedience to His Vicar on earth, we are members of the true Church which lives again the life of Christ and speaks in his name. Of old it was said of Pope Leo I, « Peter has spoken to us through Leo ». Now truly Peter speaks to us through John.

We pray that your Christmastide amy abound in grace and blessing. « May the peace of God which surpasseth all thinking keep your hearts and minds in Christ Jesus » (Phil. iv. 7).

Given at Westminster on the Feast of St. Edmund, and appointed to be read in all the churches and chapels of the diocese on the first Sunday of Advent in the year of Our Lord nineteen hundred and fifty-eight.

✠ William Archbishop of Westminster

* * *

Pope John XXIII and Christian Unity

From his very first address after his elevation to the office of the Vicar of Christ, Pope John XXIII has made clear his particular concern for Christian unity. This was made more evident still in his Christmas allocution to the world, the theme of which was « Unity and Peace ». In this connection we should like to reproduce here the editorial comment made on this address of the Holy Father by the Catholic Herald of London:

The Holy Father did not attempt in his Christmas Eve allocution to follow the example of his predecessor in giving to the world a theological and mystical exposition of Catholic doctrine related to the special secular troubles of the times. Instead, Pope John graciously and humbly devoted much of his discourse to recalling the many Christmas allocutions of Pope Pius, as though feeling himself unworthy of doing more.

Yet, as so often happens in the simple and homely approach of a saintly and experienced man, Pope John uttered words which, when we come to analyse them, must be seen to go to the heart of the matter and to possess revolutionary significance.

His simple and clear words unveiled the real trouble of the world today when he said, in effect, that the peace and unity of that world depended on Christian unity. In other words, it is for

Christians who claim to profess the revelation of the Prince of Peace, born in Bethlehem, to come together and teach that divided secular world the spiritual peace revealed in the Gospels which is the only basis for the peace of the nations.

« The birth of the Lord », said the Pope, « is an announcement of unity and peace in all the world. It is a pledge, ever renewed, of good will put at the service of order, of justice, of brotherhood among all Christian peoples hastening together in a common desire to understand and deeply to respect that sacred liberty inherent in life-together, within the three orders, religious, civic, and social ».

The Pope's discourse in fact contrasted two aspects of the world today. The first was the bad-will — in many cases, alas, the bitter persecution — manifested in so many parts of the world to the true religious source of unity and peace that should be found among men who are God's friends. The second — and it is this which is particularly addressed to us — is the challenge to those men who claim to be God's friends to do all that is in their power to manifest in their lives and actions the principles of peace and unity which are contained in the divine revelation.

Pope John, recalling his diplomatic experiences, seemed to go out of his way to choose for his example an experience that took place outside the Church in communion with Peter. He referred to the efforts made some ten years ago within the Orthodox Churches in the Near East for reaching agreement between confessions of diverse rite and history as the basis for greater national unity.

He called those involved in this question « our dear separated brothers who also carry on their forehead the name of Christ, who read the holy and blessed Gospels, and are not untouched by the inspirations of religious piety and goodly and blessed charity ».

Thus it seems clear that in the mind of Pope John XXIII the problems and the work of Christian unity are not to be considered as just one further interest and intention, specially recalled at certain periods of the year, in our Christian life; Christian unity is basic to any outlook which can truly be called Christian and Catholic.

It is basic not only because it is, in the final analysis, the same as the Christian apostolate based on the Christian revelation and the words of Christ before the Last Supper; it is basic because in the Pope's estimation it is the key to the reconciliation of the nations, to international understanding, to the healing of differences between conflicting ideologies and to the removal from our world of the threat of war.

If we are right in our interpretation of the Holy Father's discourse, we are being given at the very start of his pontificate a special call: the call to work for world peace by first seeking peace

within Christianity today and, as a condition of this and means to it, by manifestnig the fruits of peace among ourselves.

This may well seem startling to us, yet of course it has been the message of the Popes of this century, not least that of Benedict XV. The seeking of peace by every means at our disposal, which certainly includes a love, overcoming mere nationalism and ideological differences, among Catholics of different nations and different political and social views, is a primary Catholic duty for God's sake and for the world's sake.

Yet how rarely do we advert to it! How automatically do we as Catholics take sides in national and ideological differences, forgetting altogether that we possess the secret of reconciliation and peace!

In the middle of next month the Octave for Christian unity will be observed. It will be no bad New Year resolution on our part to see to it that Christian unity governs our prayers and behavior not just during that Octave but throughout the year.

* * *

Anglican-Presbyterian Relations

The famous Joint Report on these relations, issued in May, 1957, roused great interest, especially in Scotland where over 62,000 copies had been sold by May, 1958. As was to be expected, considerable opposition arose against the proposal to accept 'Bishops in the Kirk'.

In the General Assembly of May, 1958, the Committee on Inter Church Relations, which numbers 52, proposed that the Joint Report should be referred, for consideration and comments, to the Presbyteries and to the World Presbyterian Alliance, and that in the light of these comments the Inter-Church Relations Committee should report again to the General Assembly in 1959. This proposal was accepted by 359 votes. A countermotion, advocating no further study of the Joint Report, won only 168 votes. The General Assembly, while observing that the Joint Report was 'no more than an exploratory survey', commended it 'to the study of members of the Church at every level'.

'The New Approach'

The theological questions raised in the Joint Report are of general interest. First, the Inter-Church Relations Committee approved unanimously the 'New Approach' of the *Report*:

a) 'that unity is not a contingent feature of the Church's life, but is of the essence of it';

b) 'that the separate Churches in their separateness cannot exhibit the wholeness and the fullness of the Church's true being, neither by the same token can they carry out the Church's mission in the world with full effectiveness';

c) 'that it is from the unity of Christ ('one Lord') that we must start in seeking the unity of the Church on earth'; and

d) 'that such progress as has already been made toward unity has necessarily involved a process whereby each of the uniting bodies has shared with others the best gifts it has received along its historic line of tradition, and has been willing to take the like from others'.

Turning to the question of the 'episcopé' or 'oversight', the Committee agreed with the Joint Report that this involves:

a) Apostolic mission and authority;

b) The pastoral office;

c) The continuance of the Ministry of the Word and Sacraments through ordination;

d) Guardianship of truth and exclusion of error;

e) Representation of the Church in its unity and universality.

The Committee agreed with the Joint Report about the *modes* in which these functions are understood and exercised in the Presbyterian and Episcopalian Churches respectively; which *modes* the Joint Report had stated to be that the function of 'oversight' has been exercised by Presbyterians through a 'corporate episcopate' of ministers, elders, Presbyteries, and 'saving Councils', whereas the essence of the 'episcopal' office as exercised in Anglican Churches lies 'in the coalescence of certain functions in a single person'. The Committee saw nothing contrary to Presbyterian principles in the concept of a 'presiding Bishop in Presbytery', though particular determinations of this concept of a 'Bishop in Presbytery' caused hesitations, if not positive objections.

'Apostolic Succession'

As regards 'Apostolic Succession', the Committee expresses the judgement that a measure of agreement was reached on the Joint Report, which emphasized two aspects:

'1) The unity and continuity of the whole Body as baptismally incorporated into the royal priesthood of Christ.'

'2) The unity and continuity therein of the ministration of the Word and Sacraments as means of grace in the Church.'

'Regarding the second of these', the Committee says, 'we note that the following points are basic to the exposition: the appointment of the original Apostles by Christ Himself; the continuation in history of this ministry through ordination, whereby men called to it by Christ in successive generations have been commissioned by the Church to exercise it; the necessity of its being exercised at all points in accordance with the witness of the Apostles as embodied in the New Testament, in reliance upon the promised power and guidance of the Holy Spirit, and not in lordship over, but as an organ of, the whole Body of which Christ is the living Head.'

'The Committee agrees with this exposition as being consistent with the doctrine and practice of Presbyterianism, and holds that, so far as human judgement is competent to pronounce, the Church of Scotland stands firmly in the Apostolic Succession thus understood.'

The Committee than calls attention to the quotation by the Joint Report from the Lausanne Conference of 1927, which distinguishes between 'the acceptance of any special form of ordination into the ministry of the Church for the future' and 'the acceptance of any one particular theory of the origin, character or function of any office in the Church'. The Committee remarks that even if any agreement were reached on the first, 'it might be nullified by groups insisting that the rite must be interpreted in the light of some theory permissible within their communion but not enjoined by it as essential to its official doctrine'.

General Principles

The Committee then enunciates ten general principles which it conceives should govern the whole discussion. The first four of these assert the liberty of the Church of Scotland to make changes, always 'agreeable to the Word of God'; 'as a Reformed Church, seeking to submit itself continually to the lively and inexaustible Word of God, *the Church of Scotland must refuse to make its past tradition the sole master of its life,* and so to hinder fresh obediences to the Word and Spirit today'. (italics mine). This seems directed against those who saw in the Joint Report 'a betrayal of our historical heritage'. The next four set limits to what the Church of Scotland can do 'in good conscience', that is, permit any calling into question of past or present ministry, or bring back the kind of bishop appointed and intruded by the State, or lower the status of its parochial ministers, for instance by refusing them the right to confirm, or enter any agreement with any one Church which would restrict or compromise its relations of intercommunion with other

Churches. The penultimate general principle affirms that there should be no compromise or bargaining away the parties to conversations for equal concessions, but 'such a kind of mutuality which is willing to give the best it has to give and to receive the like from others'. The last general principle asserts that no action should be undertaken without carrying as far as possible the whole membership of the Church with it.

Particular Reservations

The following indicate the major difficulties felt by at least some members of the Inter-Church Relations Committee. They were made known to the Anglicans, whose Committee on Church Unity and the Church Universal answered them. This was a committee of the Lambeth Conference; a Sub-Committee dealt with Relations between Anglican and Presbyterian Churches, of which Sub-Committee the following bishops were members: A. E. J. Rawlinson, (Derby, England), Chairman; E. Graham, (Brechin, Scotland), Vicechairman; J. B. Mosley, (Delaware, U. S. A.), Secretary; and A. E. Morris, (Monmouth, Wales), J. Dixon, (Montreal), F. J. Mitchell, (Down and Dromore, Ireland), L. W. Barton, (Eastern Oregon, U. S. A.), M. G. Henry, (Western North Carolina, U. S. A.), are listed as members. The difficulties felt by the Scots Committee are listed here, and then the answers given by the Anglicans.

1) 'The right of admission to full membership or Confirmation' in the Joint Report seemed to be limited to the administration of the rite by the minister and the Bishop acting together. But account must be taken of the function of the Kirk session as responsible for 'godly discipline' and, therefore, as representatives of the whole congregation in admission to 'full fellowship'.

(The Anglican Committee, while 'stressing the importance for Anglicans of episcopal confirmation', regarded the association of lay communicants with the incumbent on the reception of new communicants as in itself worthy of consideration. Some members were apprehensive about the safeguarding of the incumbent's final responsibility as the minister to whom has been committed the exercise of the care of souls; but the Committee 'is strongly of the opinion' that Anglican practise need not be imposed in all its details, and that 'this is a matter which might well become the subject of further conversation with Presbyterian Churches').

2) The question of the ultimate authority of the General Assembly was not sufficiently considered in the Joint Report. Doubts were expressed about the right of bishops to be *ex officio* members

of the General Assembly, and about the expression 'as long as Episcopalians were sure that such Bishops-in-Presbytery had proper authority and functions in spiritual and doctrinal matters, they would be ready to recognize them as Bishops in the Church of God'. Emphatic exception was taken by some members to the suggestion that the Bishops, acting collectively, should have 'a necessary voice' in decisions on doctrine and constitutional matters. It was noted that the Presbyterian signatories of the Joint Report had not approved this suggestion but only allowed it to be put forward tentatively as one requiring further examination.

The Anglicans agreed that this matter needs clarification; understood the historic Presbyterian suspicions shared by many Anglicans of any authoritarianism on the part of bishops; and hoped that the problem might be solved as regards the General Assembly, 'by allowing in all matters of doctrine separate votes by bishops, by presbyters, and by elders, so that any decision should require concurrence by all three groups. With this safeguard no one group could impose its will on the other two, and any one of the three could veto proposals of the other two'.

3) Greater clarity was desired on the Episcopalian acceptance of something approaching 'lay eldership'.

The Anglicans agreed that lay eldership as it exists in the Church of Scotland ought to be considered seriously by the Anglican Communion. But there is as yet little knowledge or understanding among Anglicans of the nature of this office and it requires further serious study on the part of Anglicans.

4) The question of the ministry evidently caused more Scottish opposition to the Joint Report: 'owing to the divided state of the Universal Church and the consequent stain of sin which infects it, no ministry within its separated parts can be regarded as fully sufficient in scope or authority, not having the seal of the whole Church. Any approach towards reunion must involve humble submission of this fact. On the other hand, if full sacramental intercommunion and interchange of ministries between the Churches of any two countries is to be re-established, there must be on either side a recognition 'that the other Church is a true part of the One, Holy, Catholic and Apostolic Church, and that neither side either explicitly or implicitly questions the spiritual effectiveness of the ministerial orders of the other'.

The Scottish Committee judged it essential that some act of mutual recommissioning would have to be accepted on either side, as, for example, by the laying-on of hands in a solemn act of rededication with prayer, such as that proposed in the 'Plan of Church Union in North India and Pakistan'.

It is the (Anglican) Committee's opinion 'that the Anglican Churches ought to be ready to recognize the Presbyterian Churches as true parts of the One, Holy, Catholic and Apostolic Church, and that the spiritual effectiveness of their ministerial orders ought not to be implicitely or explicitly questioned. We believe, also, that it might be possible, as is suggested in the Report of the Inter-Church Relations Committee, to reach eventual agreement as to some method of unifying their ministries similar to the proposals for the Churches in North India and Ceylon, with a view to securing a ministry fully accredited in the eyes of all the members of the Churches on either side'.

5) The Committee judged that the central practical question was that of the relations between the Church of Scotland and the Episcopal Church in Scotland, and that direct conversations between these two bodies are necessary before any decisions can be taken by the Church of Scotland. 'We have already stated our conviction that, so far as the Scottish Churches are concerned, the goal of efforts towards unity must be nothing short of an organically united national Church'.

'The (Anglican) Committee shares the conviction that the goal of all our efforts towards unity must be nothing short of organic unity. As regards the situation in Great Britain, it also agrees that relations between the Church of Scotland and the Episcopal Church in Scotland should be settled by negotiations between these two Churches before relations between the Church of England and the Presbyterian Churches are carried further'.

6) The Inter-Church Relations Committee felt bound to make a last comment concerning 'inter-communion'. The greatest single stumbling-block to sympathetic consideration of the proposals of the Joint Report lies 'in the present limitations upon full and free fellowship between the Presbyterian and Episcopalian Churches at the Lord's Table'. 'These are a source of deep pain among our ministers and members, whether or not they have sought to understand sympathetically the reasons for their being imposed by the latter Churches'.

These restrictions appear to many Presbyterians as tantamount to a denial 'that we are all members of the One, Holy Catholic and Apostolic Church'. Many believe that if these restrictions were lowered by the Episcopal Churches, the incorporation of some form of episcopacy and other necessary conditions of organic unity would then be regarded in a new light and might become practical possibilities.

'While we believe that our Church could not properly make the question of intercommunion a matter of continuing conversations

with them, yet we believe that in any resumed conversations the widespread feeling on the matter in the Church of Scotland should be urgently represented to the Episcopal Churches '.

The Committee suggested that a ' solemn resolve to achieve reconciliation and unity, accompanied or followed by decisive action with this end in view, would place the whole question of intercommunion in a new light '. But the Joint Report appears to envisage the ' solemn resolve ' as being followed only by the restricted degree of intercommunion which already exists; the Committee clearly desired that full intercommunion should be the immediate result of such ' solemn resolve '.

The answer of the Anglican Committee on this matter of intercommunion was polite and firm. After pointing out that each Church has its own rules for admission to Holy Communion, and expressing appreciation of the strength of the Presbyterian desire for immediate intercommunion as the sequel of a solemn resolve to seek unity and reconciliation with one another, the Committee said:

' It must be recognized as a fact that Anglicans conscientiously hold that the celebrant of the Eucharist should have been ordained by a bishop standing on the Historic Succession, and generally believe it to be their duty to bear witness to this principle by receiving Holy Communion only from those who have thus been ordained. The existence of this conviction as a view held by Anglicans clearly makes it in practice impossible to envisage the establishment of fully reciprocal intercommunion at any stage short of the adoption of episcopacy by the Churches of Presbyterian Order, and the satisfactory unification of the Presbyterian and Anglican ministries '.

The (Anglican) Committee, however, expressed the sincere hope that the Churches in England and Scotland may in due course be led to enter upon such a solemn resolve. (The Church of England now admits Presbyterians to communion at Anglican altars only when they are cut off by distance from their own Church, or in special circumstances). ' After such a solemn resolve, followed by decisive action, the restrictions now placed upon Presbyterians communicating at altars of the Church of England would, the Committee hoped, be removed '.

The Anglican Committee at the close of its report expressed its thankfulness to God for the movement of his Spirit which made possible the initiation and present outcome of the conversations between the Anglican and Presbyterian Churches; recognized that the Report envisages what must inevitably be a long-term policy; agreed that time must be allowed for study; but insisted that Our Lord's prayer in John XVII is ' an imperative and continuing challenge to our divisions ', and that the present state of the world and

of Christendom ' makes Church unity a matter of present urgency ', and recommends prayer and study.

The last paragraph reads as follows: ' The (Anglican) Committee realizes that in those parts of the Church where schemes for organic reunion have reached an advanced stage, the local position has gone much further than anything which is at present proposed regarding the relationship of Anglicans and Presbyterians in the older parts of Christendom. It believes that what is proposed on the Report entitled *Relations between Anglican and Presbyterian Churches* is a promising method of approach to the problem where schemes of immediate unity are not in prospect. It would emphasize that organic unity must at all times and in all cases be the ultimate goal '.

* * *

I venture one or two comments, not by way of appraising the matter from a Catholic standpoint, but simply to help in clarification:

1) The Scottish Committee was, I conjecture, influenced by the charge, made in secular newspapers and in meetings, that the Joint Report asked the Church of Scotland ' to repudiate its heritage ', and to admit that its orders have hitherto been invalid. The suggestion, or appeal, to the Episcopal Church of Scotland to admit-intercommunion before acceptance of episcopacy seems to amount to a request for an admission that the orders of the Church of Scotland are valid without Episcopacy, is effectively only an administrative change.

On the other hand, the stipulation that acceptance of episcopacy need not imply acceptance of any one theory about episcopacy must be read in the light not only of certain Anglo-Catholic theories of episcopacy, but also of what is imagined about those theories. Some Anglo-Catholics, for instance, hold that a bishop alone can administer confirmation, and that confirmation is essential before admission to Holy Communion. In this some, at least, appear to differ from Catholic practice and teaching; A. J. Mason held that ' unless a man has first been confirmed no Ordination conferred upon him is valid '. Moreover, Anglo-Catholic theory of Apostolic Succession is sometimes imagined to involve the transference of a power in almost a magical manner, and to involve, also, a power which bishops can use arbitrarily or autocratically, as history shows bishops sometimes to have done, as, for instance, during the reign of Charles I in England and in Scotland. The opposite tendency is to make the bishops a mere delegate of the ' Church ', which through

its ' Assembly ' can grant, limit, or withdraw a bishop's powers. In fact, a bishop is neither like a dictator over the Church, nor like a civil servant, a creature of the Church, but he is like a father in God of children in the Church.

Judgement of efforts towards unity among our separated brethren ought always to be doubly comparative; that is, on the one hand, by comparison with true Catholic doctrine, and on the other, by comparison with previous doctrine, ideas, and even prejudices current among them. By this latter standard the Joint Report, and even reaction to it, marks a great advance, especially in Scotland.

2) No mention was made by either Committee of the desire expressed by the Presbyterian signatories of the Joint Report that the Church should have ' such independence in spiritual things as, for example, to be able to reform its liturgy, or to have its bishops appointed on the recommendation of the Church, including lay representation '.

3) The Joint Report had envisaged two national Churches, autonomous and independent. Although the Anglican Committee were not delivering judgement on every portion of the Report, but only referring to specific difficulties, still it may be worth noting that whereas the Presbyterian Committee spoke of ' an organically united national Church ' to be formed by union with the Episcopal Church in Scotland, the Anglican Committee spoke merely of ' organic union ', and ended by insisting that ' at all times and in all places organic unity must be the ultimate goal '.

The exact nature of this ' organic unity ' remains undefined. However, ' organic unity ' appears to deny that the component parts are ' autonomous and independent '. Thus the Anglicans, Congregationalists, Methodists, and Presbyterians in South India formed an organic unity in the Church of South India; yet the Church of South India is autonomous and independent as regards civil governments and other ecclesiastical entities. The independence of Ceylon, Pakistan, India and other countries has certainly modified church relations; ecumenists, of course, do not envisage the Church as a federation of independent and autonomous national Churches, but how they are to form ' one organic unity ' is as yet not clear.

4) It is clear that the question of the ' validity ' or the ' spiritual effectiveness ' of ministries touches a very tender nerve among all denominations. Traditional Protestant theology has drawn no distinction between validity and fruitfulness of sacraments, and hence, a suggestion or declaration against the validity of orders carries the suggestion of an imputation against the moral character of the actual ministers. On the one hand, the feeling against ' re-ordination ' manifests a lingering of the Catholic tradition; and on

the other, 'fruitfulness' tends to be judged too narrowly. The actual multiplicity of existing Protestant denominations and the confession that such multiplicity is contrary to Christ's will is itself a reflection upon the separate ministry of all denominations, and a confession that faith, ministry and sacraments cannot be separated one from another. At the moment, relations between Anglicans and Presbyterians appear to have less cordiality than a year or so ago: but every Catholic must hope that neither side will cease their prayers and efforts to attain the unity which Christ willed.

BERNARD LEEMING, S. J.

ECUMENISM AND REUNION

Commission on Faith and Order Issues Annual Appeal for Prayer

Continuing its regular practice of urging prayer for Christian unity during the period from January 18 to 25, the Commission on Faith and Order of the World Council again issued a prayer leaflet to its member churches for its Week of Prayer for Christian Unity. In a short preface to the intentions, scriptural passages, and prayers for each day of the Week, the Commission appealed for perseverance in prayer despite — and, in fact, because of — the diverse interpretations of the nature of Christian unity [1].

Even in our prayer for unity », the preface reads in part, « we find ourselves divided by differences over what Christian unity actually means. Furthermore, the world is confronted by the unfortunate spectacle of the most widely held period of prayer for Christian unity — January 18-25 — being observed by groups with apparently contradictory purposes and aims.

« Should prayer for Christian unity therefore be abandoned? Is this unhappy situation ground for giving up common prayer for unity altogether? On the contrary, it is an argument not only for continuing but for widening the practice. For Christian prayer is realistic. The contradictions which we see in the present observances of prayer for unity only reflect the real state of division in the Church of Christ. Our prayer for Christian unity must be able to comprehend the actual situation which we are facing. If our prayer avoided or ignored the reality of our tragic condition, it would not be true prayer.

« In this sense », the introduction concludes, « prayer for Christian unity can never be undertaken lightly or easily. It means

---

(1) It is of interest to note that this point had also been made by the noted French Lutheran theologian, Dr. Oscar Cullmann. In an article contributed to the April 1958 number of *L'Amitie* he wrote: « Prayer unites us always; we cannot pray for unity too much. But it must in all frankness be remembered that as soon as we think about the way in which unity is to be attained, we are not praying for the same thing ... Roman Catholics in praying for unity can only pray for our submission to Rome, while we pray for a totally different kind of unity. Certainly in God our very different prayers combine, and that is why we ought to continue in prayer, both of us, for unity ».

taking up the Cross. And yet, through prayer, the burden is lifted because it brings the realization that unity, being the will of God, is God's own work. We cannot create unity: it is the gift of God. In spite of all our human failings and contradictions, the sanctifying Spirit is present among us. He is binding us together. However imperfect our prayers, the Spirit presents them, purified and as one, before the Throne of Grace. And at the same time His fruit is manifested among us. That fruit, in spite of its bewildering variety, is the harvest of unity. It is that for which we pray. Therefore, *in due season we shall reap if we do not lose heart* ».

* * *

Anglican Bishops of Scotland Discuss Prospect of Union with Presbyterians

In a statement issued at the close of a synod in Edinburgh in late November, leaders of the Episcopal Church in Scotland went on record as concurring with Resolutions 25 and 28 of the Lambeth Conference which dealt with relations between the Anglican and Presbyterian Churches. Commending the Report received at Lambeth concerning the two Churches, the synod urged its study by clergy and laity throughout the Episcopal Church in Scotland. It likewise noted that the Lambeth Committee on Church Unity and the Church Universal affirmed that « relations between the Church of Scotland and the Episcopal Church in Scotland should be settled by negotiations between these two Churches before relations between the Church of England and the Presbyterian Churches are carried further ».

« In the opinion of the Episcopal Synod », concludes the statement, « such consultation with other provinces could well be extended to include the Churches of Wales and of Ireland, since the aim of the further hoped-for discussion with the Church of Scotland is to advance towards closer relations between Anglicanism and Presbyterianism rather than between any one province of the Anglican Communion and the Church of Scotland ».

Discussions between these two bodies have continued apace over the last several years with the issue of episcopacy forming the chief obstacle to reunion efforts. Thus far the Anglican insistence on episcopacy has encountered such serious opposition on the part of Scottish Presbyterians that there seems no effective way out of the impasse. (*Ch. Times*).

* * *

Anglican Archbishop of Wales on Reunion

The Anglican Archbishop of Wales, Dr. Edwin Morris, has recently declared that the time is most opportune and providential for the Anglican and Free Churches in Wales to seriously consider reunion. In his address to the Monmouth Diocesan Conference, Dr. Morris declared it to be evident that there were many obstacles of misunderstanding, of pride and prejudice, and of lack of charity that might stand in the way. No progress, he said, could be made unless these were guarded against.

« At the same time », he continued, « we must not suppose that charity requires us to subordinate truth to expediency. What we should seek is a reunited Church that will be a true branch of the Catholic Church, holding the essentials of Catholic faith and order in continuity with the Church from the Apostles' time, but treasuring also any fresh insights that are consistent with those essentials.

« Our aim should be that within the reunited Church all may hold the faith in unity of spirit, in the bond of peace, and righteousness of life » (*Ch. Times*).

* * *

Canadian Catholics and Protestants Discuss Situation in Colombia

The constant complaints reported in the world press regarding the alleged persecution of Protestants by responsible Catholics in Colombia together with the resultant irritation felt in religious circles have led both Catholic and Protestant groups in Canada to examine the situation together. Accordingly, both in 1957 and 1958 representatives of the Canadian Catholic Conference and the Canadian Council of Churches have held joint meetings to explore the issues involved.

Following the most recent of these meetings, this statement was made public by the general secretary of the Canadian Council of Churches, Dr. W. J. Gallagher setting forth the general elements making up the religious controversy in Columbia: « Political and religious aspects of the situation have been carefully examined and found difficult to separate. Our joint meeting has made us look more objectively at the facts of the situation in Columbia. We must deplore the excesses of fanaticism, be they Roman Catholic or Prot-

estant. At the same time, we assert unequivocally our claim that religious freedom must be established by right-thinking Christians of whatever persuasion. The Roman representatives realize the responsibility that rests on their Communion to instruct its priests and to exercise appropriate discipline. For our part, we must be discriminating in our judgement regarding sectarian activities, refusing to confuse unethical and unjustifiable aggressiveness with true missionary activity ».

Meanwhile a report published at Bonn by a group of Lutheran churchmen affirms that « the Protestants of Colombia are not persecuted just because they are Protestants ». The report is the result of a survey of religious liberty in Columbia which was undertaken last April by the Lutheran Association of Colombia in conjunction with German Lutheran authorities. It points out that « the right of non-Catholics to practice their religion in Colombia is fully recognized by Catholics » and makes clear that the unfortunate incidents which have befallen Protestants in that country are not, as certain reports have repeatedly charged, due to the instigation of Catholics, but have been due to political violence. The Lutheran report, in fact, emphasizes that Catholic clergymen and members of religious orders have likewise been victims of rampant political unrest. (*EPS*).

* * *

Eastern Rite Congress at Bari

Sponsored by the Italian Missionary Union of the Clergy, a national congress of seminary professors and students recently took place at Bari, having for its general theme: « Our Separated Brethren of the Christian East ». The sessions of the congress were held at the regional Seminary of Pius XI at Molfetta where on successive days the liturgy was celebrated in the Eastern rite.

The opening address on the program was delivered by His Excellency Raffaele Calabria, Archbishop of Otranto who spoke on « The Unity of the Church in the Ancient East ». Other topics and their exponents were: « Recent Problems Related to Those Responsible for Disunion », discussed by Monsignor Giovanni Arrighi of the Sacred Congregation for the Eastern Church; « The Mystery of the Russian Church », by Fr. Theophilus Horacek, Rector of the Russian College in Rome; « The Council of Bari in 1908 », by His Excellency, Nicola Riezzo, Bishop of Castellaneta; « The Sollicitude of Recent Popes for Unity », by Fr. Ignazio Ortiz de Urbina, former rector of the Pontifical Oriental Institute in Rome; and « Our Obli-

gations towards Our Separated Brethren », by Fr. Alberto Perbal, professor at the Propaganda Fide College in Rome.

Other interesting sessions were devoted to seminary activities in connection with Christian unity and to lectures on different facets of the history and liturgy of the Eastern Church.

* * *

New Ecumenical Periodical Appears in the United States

The first issue of *AT-ONE-MENT*, a new periodical devoted to ecumenical questions, has recently made its appearance in Washington. Intended primarily for major seminarians, the publication is being produced by the theological students of the Society of the Atonement, founded by Fr. Paul Wattson, and emanates from the Seminary of the Holy Ghost in Washington. The editor of the review is Frater Paschal Angell, S. A., while its principal advisors are Fr. Gregory Figueroa, S. A. and Fr. Edward Hanahoe, S. A.

The aim of *AT-ONE-MENT*, as stated in the opening editorial, is to acquaint theological students with the « vital problem of Christian unity, to present the teaching of the Church on the subject, and to study the various trends outside the Catholic Church which seek its realization ».

Among the interesting titles that make up the first number of *AT-ONE-MENT* are the following: « The Ecumenical Movement », « The Oxford Movement », « The Life and Work Movement », « Faith and Order », « The Evolution of the World Council of Churches », « The Missions and Ecumenism » and « The Church of South India ». Another valuable feature of the initial number of the review is a chronological listing of papal documents relative to Christian unity dating from 1848.

* * *

Anglo-Catholic Editorial Discusses Reunion Schemes Considered by Lambeth Conference

One of the much-debated subjects which came up for consideration by the delegates to the Lambeth Conference was that of the current union schemes involving the Anglican Church. In addition to renewing their favorable stand towards the Church of South India, the Anglican Bishops at Lambeth warmly recommended the

current reunion schemes of Ceylon, North India, and Pakistan. This position on their part has been received with mixed reactions in the Church of England, the High Church Anglicans claiming that the Catholic principles of their communion have in consequence been placed in jeopardy. Typical of this attitude is the viewpoint expressed by the editor of *The Pilot,* the quarterly organ of the Society for Promoting Catholic Unity. In the fall issue of this review he writes:

« There is a fundamental danger in all such experiments (current unity schemes) which is not often realized. The Church of South India is not Anglican, nor Congregationalist, nor Methodist, nor Presbyterian. Quite apart from the fact that there are continuing bodies representing all these in South India, the South Indian experiment depends for its fulfillment upon the ultimate union of its ' parent bodies '. If this cannot be accomplished, and on lines following the C. S. I. pattern, C. S. I. emerges as new, independent and separate sect. The more such schemes are multiplied the more difficult does it become to bring the ' parent bodies ' into a union which will be acceptable to all their ' offspring ' and the greater the danger of establishing permanent sects which will add to the divisions of Christendom.

« Consequently, whatever the Lambeth Conference might advise in connection with the various schemes before it, it cannot guarantee that the end they have in view will reach achievement. When all is said and done, there is only basis upon which a divided Christianity can be united and that is upon the foundation of full dogmatic agreement in the Catholic Faith. If half the energy expended upon the devising of ' reunion ' schemes could be diverted to an honest endeavour to ascertain the truths of the Faith, something of permanent worth in the drawing of separated bodies into the Unity of the Church would soon be realized. After all is said and done, it is rather futile to seek the Unity of the Church when there exist so many and contradictory doctrines of the Church. If there is no agreement upon the doctrine of the Church herself, how can it ever be possible to even visualize, let alone realize, the Unity which appertains to her? ».

* * *

Annual Call for Prayer for Christian Unity again Published by Anglican Society

The Church Unity Octave Council, an organization of Anglo-Catholics in England and of Episcopalian collaborators in the United States, has made it a practice in past years to issue in leaflet

form an invitation to prayer during the Unity Octave. Entitled *The Annual Call,* it sets forth the painful effects of division, comments on the actual situation of the Church of England, and appeals for union with Rome. In the *Annual Call* for 1959, the Church Unity Octave Council bases its dogmatic position on the following premisses:

1) The conversion of the world depends upon the Visible Unity of the Church of God for our Saviour prayed: « That they all may be one ... that the World may believe ».

2) He provided the means for the maintenance of this Unity by the appointment of a visible head of the visible Body: « Thou art Peter, and upon this Rock I will build My Church ». History has shown what interpretation the Church has given to this text, for none other has ever been the Church's acknowledged head upon earth but he who sits on Peter's Throne. Separation from this centre of Unity has always led the separated into further schisms, while acknowledgment of it by all must necessarily result in the healing of all divisions.

3) The dogmatic decrees that concern the supremacy of St. Peter's successor and his infallibility in Faith and Morals, while not capable of being rescinded even by the Pope himself, do nevertheless admit of elucidation and further definition such as would make their general acceptance of the Catholic-minded inevitable.

4) Further, it may be hoped that many vital and important matters left over at the Vatican Council, such as those concerning the mystical nature of the Church, will eventually be considered and issue in such definitions as may bring out the true balance of the doctrine concerning the relationship between the successor of St. Peter and the rest of the Apostolic Episcopate and the body of the Faithful.

AROUND THE WORLD

ROME

Pope John XXIII Begins Reign With Accent on Christian Unity

The election of Pope John XXIII at the end of October was a cause of joy for all Catholics throughout the world, but his accession to the supreme office as the Vicar of Christ on earth is a source of particular satisfaction to all those who are working for the cause of Christian unity. Already as Cardinal Roncalli, the new Pope's interest in this field was quite evident. His conferences on unity at the two national congresses at Lecce in 1956 and at Palermo in 1957 as well as his series of three conferences at Venice in 1954 during the Unity Octave were a clear indication of his preoccupation with questions affecting the unity of Christians.

Thus, in his very first allocution on the day following his elevation to the See of Peter, Pope John appealed for a return of separated Christians to the one fold. « With an ardent and paternal affection », he said, « We embrace both the Eastern and Western Churches, and We open Our heart and Our arms to all those as well who are separated from this Apostolic See where Peter himself lives in his Successors ' even to the end of the world ' (Matt. 28, 20) and fulfills the command given him by Christ to bind and to loosen all things on this earth (Matt. 16, 19) and to feed the flock of the Lord (John 21, 15-17). In expectation of their return to the house of the common Father, we repeat with felt sincerity the words of the Divine Redeemer: ' Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are ' (John 17, 11). In this way « there shall be one fold and one shepherd » (John 10, 16). Let, therefore, all come, we exhort them, with a full and affectionate will; and may this come to pass as soon as possible with the inspiration and assistance of divine grace. They will not be coming into the house of a stranger but into their very own, that selfsame abode which was once illumined by the splendid doctrine of their forbears and made precious by their virtues ».

In the homily on the day of his coronation, as well, Pope John XXIII set forth the duties of the Sovereign Pontiff, and declar-

ed that he, like the Good Shepherd, was to be « ready for every sacred undertaking, no matter how arduous, straightforward, constant, even unto the supreme sacrifice ... ». And in this connection the Pope cited the words of Christ: « Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd » (John 10, 16).

Again in his Christmas message to the world, the Holy Father recalled the words of his predecessors from Leo XIII to Pius XII who had extended to all separated Christian groups the invitation to unity. This, too, Pope John said would be his own policy: « ... we intend to pursue humbly but fervently our duty urged upon us by the words and example of Jesus, the Divine Good Shepherd, which He continues to speak to us in the vision of the harvests which whiten the vast missionary fields: ' Them also I must bring ... ' and which He speaks to us in the prayer raised to His Father in the last hours, in the imminence of the supreme sacrifice: ' That they all may be one, even as thou, Father, in me and I in thee; that they also may be one in us that the world may believe that thou hast sent me ' (John 17, 21).

« It is these calls », concluded the Holy Father, « so profound and so sublime, upon which peace turns, the peace of Christmas, the peace of Christ; the desire of souls and of peoples, the complement of every grace of Heaven and of earth; the peace which, wherever it is present, as the Angels of Bethlehem announced, fills the spirit and the heart with joy ».

A Catalogue of Papal Documents

A conference of European archivists convened by the Vatican Center for Historical Research was held in Rome recently while the Conclave was in session. Several important decisions were reached in the conference; one of these was the plan to build up at the Vatican a comprehensive collection of copies of all papal documents dating from the years between the election of Pope Innocent III in 1198 and the end of the Great Schism in 1417. This collection is to be made from the originals now to be found scattered in libraries throughout Europe.

The Vatican Center for Historical Research has accordingly announced that it has assumed the task of preparing and publishing a series of chronological volumes of all papal documents in the Vatican archives which date from the election of Innocent III to modern times. This vast work has been made possible by the anonymous gift of a substantial sum of money and by the support given

to the project by His Eminence, Eugene Cardinal Tisserant. A central committee has been established in Rome under the patronage of Cardinal Tisserant for the co-ordination of work already begun in this field, and for its extension to other nations (*NC*).

Automation To Aid in Study of Works of St. Thomas Aquinas

One of the most ambitious projects undertaken in the field of Catholic scholarship is known as the Index Thomisticus. The project, designed to aid philosophers and theologians in their study of the complete works of St. Thomas Aquinas, entails the tabulation of about twelve million reference cards which, by running them through giant computers of the International Business Machine Corporation, will enable students to classify the enormous amount of ideas, exact meanings and various uses of the same word in Thomistic philosophy and theology. Each card will not only contain the Latin word itself but also the correct reference from the specific work of St. Thomas, the order of the word in the text, and the context in which the word is used. The maximum will be thirteen lines of information per card, plus other pertinent data.

This is of great importance to scholars because St. Thomas's writings form the basis of a considerable portion of the Church's theology, as well as being the major source of Catholic philosophic thought.

Final plans for accomodating the Index were drawn up at a meeting in Rome recently. Among those attending were His Eminence Francis Cardinal Spellman, Archbishop of New York; Abbot Anselmo Albareda, Prefect of the Vatican Library; and Bishop Martin J. O'Connor, Rector of the North American College in Rome. Others concerned with the Index and who attended the meeting were Msgr. L. De Bruyne, Rector of the Pontifical Institute of Christian Archeology; Father Robert Busa, S. J., director of the Index Thomisticus; and Father Guy Ferrari, O. S. B., curator of the Vatican Library copy of the Princeton Art Index. (*NC*)

* * *

THE UNITED STATES

Catholic Bishops Stress Teaching Mission of the Church

A statement issued by the Catholic Bishops of the United States at the close of their annual November meeting in Washington,

D. C. declared that the Church's right to teach extends both to moral questions as well as to dogmatic truths. The purpose of the statement was to reaffirm this truth in the confusion of modern pluralism and to clarify for Catholics and for men of good will the objects which are embraced by this right.

The right of the Church to teach, the Bishops' declaration reads, is deeply rooted in man's primary right to know the truths necessary for his salvation. There is no right anterior to this in value or importance, and there is no consideration which could justify the slightest infringement of it. The fact that in our modern pluralistic society all men are not agreed upon these truths, or, more specifically, are not united in recognizing the Church as the voice of God revealing, does not affect the essential nature of the problem.

« In the midst of society the Church proclaims her right to teach », the statement affirms. « She asserts this not as a privilege which may or may not be conceded to her by any temporal authority, but as a power vested in her directly by her Divine Founder Himself. From His lips came the command: 'Going into the whole world, preach the Gospel to every creature' (Mark 16, 15). With instant obedience and literal fidelity the Apostles at once set forth upon their teaching mission. It was not by virtue of any imperial permission that they began the evangelization of the Roman world, nor has the Church in all the succeeding centuries ever sought the sanction of any dynasty or government as conferring upon her the right to engage in her universal mission. Her claim is that she holds her authority from the Author of Truth Himself; any lesser source would be meaningless for her ».

Concerning the content of the Church's teaching, the Bishops went on to say that the Church claims as her right to teach the total content of the deposit of faith revealed by Jesus Christ through His Apostles, developed and unfolded through the ages under the guidance of the Holy Spirit whose abiding presence was promised her by Christ. No temporal authority can change or modify the least part of this deposit. It is her right, moreover, to teach those moral principles which flow from the natural law and the positive law of God, and which are binding on all men, either as written, in St. Paul's phrase, on the tablets of the heart, or as faith illumines their rightness and necessity. As in matters of faith the Church has the authority and power to teach truth and distinguish it from heresy, so in the field of morals she is empowered to define virtue and distinguish it from sin. What is sometimes misunderstood is that the Church is not a debating

society but a divinely founded organization committed to a definite body of teachings and proclaiming a positive way of salvation ». (*NC*)

Research Discoveries Aid Better Bible Translations

Speaking to students and professors at Xavier University in Cincinnati, Scripture scholar Fr. John L. McKenzie, S. J., declared that it is « difficult to exaggerate the importance of discoveries made in the past century » that pertain to Biblical studies. For the general public these discoveries mean a better translation of the Bible. Research in the language and history of the Near East — some of it drawn from documents up to two thousand years older than anything written in the Old Testament — renders modern translations of the Scriptures « much more accurate than the old ones », Fr. McKenzie said.

Discussing the Bible as literature, the speaker warned that « we are almost certain to misapprehend the meaning of Scripture unless we recognize the literary form in which it was written ». The Books of the Old Testament, he stated, do not represent formal history as the term is usually understood, but « stories » by which the authors « did not intend to report documentary historical facts, but to recreate the past as they remembered it ». He explained that the purpose of the story is not to afford an accurate, photographic reproduction of past events, and that in Biblical times no one was capable of writing history that would satisfy modern academic standards, but the authors were capable of telling a story and writing it down. (*Pilot*)

Orthodox, Protestant, and Jewish Leaders Laud New Pope

Orthodox, Protestant, and Jewish leaders of Chicago joined in hailing the election of His Holiness, Pope John XXIII. Paying tribute to the new Pope, the Right Reverend Ezekial, the Greek Orthodox Bishop of Chicago, stated: « We are very happy that our friends and brethren of the Roman Catholic Church have found, with the election of Angelo Giuseppe Roncalli, a new spiritual leader and worthy successor of the late Pope Pius XII ».

In like manner, Dr. Paul M. Robinson, president of the Church Federation of Greater Chicago and head of Bethany Biblical Seminary, said: « We extend our congratulations to Pope John XXIII as the spiritual leader of the Roman Catholic Church. We pray

that the office of the papacy may be used to bring better understanding among all Christian peoples and good will among men ».

A further tribute to the new Pope was paid by Dr. David Graubart, rabbi of the Chicago Council of the United Synagogue, who declared: « We most heartily felicitate the great Catholic world on the election of Cardinal Roncalli as Pope John XXIII. Knowing him as we do as a pastoral prelate, a great Catholic scholar, and a man possessed of unusual insight into human life, we know he will continue the traditions that were so sacred to his saintly predecessor ».

* * *

ENGLAND

Anglican Bishop Urges Prayers before Election of New Pope

As the Cardinals of the Catholic Church met in Rome to elect the new Pope, the Anglican Bishop of Chelmsford urged his congregation to pray that God would guide them in their choice.

In a sermon Bishop S. F. Allison pointed out that all Christians « have something to learn from each other in their desires for greater unity among the churches ». « We must indeed continue to hope and pray for such eventual agreement in faith and order as shall lead to the healing of the breach between ourselves and the Church of Rome », he added.

When news of Cardinal Roncalli's election became known, both Queen Elizabeth and Prime Minister Harold Mac Millan sent messages of congratulations and best wishes to the new Pope, while the Archbishop of Canterbury also conveyed his « sincere greetings with prayers that God may guide and sustain you in your new responsibilities ». (*C. Herald*)

* * *

FRANCE

President of Protestant Federation of France Comments on Election of Pope John

Typical of the good will which was everywhere manifest in Protestant circles with regard to the choice of a successor to the late Pope Pius XII was the comment made by Dr. Marc Boegner,

President of the Protestant Federation of France and a former president of the World Council of Churches. In a statement made public Dr. Boegner observed:

« While the throng in Rome was acclaiming Pope John XXIII, I thought of the crushing responsibility that confronts the successor of Pius XII, and I remarked that non-Catholic Christians as well as Catholics should surround him with their prayers. I implore God to inspire in the new Pope decisions making the dialogue between the Roman Church and the other Christian Churches not only possible but efficacious and indispensable ». (*The Tablet*)

New Book by French Theologian Says Christianity Provides Standard for Interpreting History

Christianity is not a historical period, but a norm by which history should be interpreted, according to the thesis developed by Fr. Jean Danielou, S. J. in a book recently published in France. The work, entitled *Le Seigneur de l'Histoire,* is now also available in English form, and intends to be a modern restatement of what the author calls the « theology of history ».

Father Danielou, one of France's leading philosophers and theologians, says that he is aware that his position is in the same tradition as St. Augustine's *City of God.* He states that he is merely adapting to contemporary attitudes the traditional Christian view of history dating from the earliest years of the Church.

According to the author, the Christian view of history is based on the conviction that Christianity had a beginning, but will have no end; and therefore provides the eternal norms by which historical events may be interpreted. His book explores the implications of this point of view. (*Boston Pilot*)

* * *

SWEDEN

Swedish Churchmen Resist Ordination of Women

Both clergy and laymen, forming a new « confessional front » in the Lutheran Church of Sweden, have mapped out plans to oppose the Church's decision to ordain women. Their spokesman, Dean G. A. Danell of Växjö, said that the dissenting group will urge people to stay within the church and to oppose ordinations.

He added that if success is not attained, no other course remains but to establish a free church on a basis similar to the Swedish national church. At a meeting early in November, presided over by Dean Danell, fifty Lutheran pastors and laymen agreed to work in the direction of bringing the church back from its « false » position to « pure doctrine ». (*EPS*)

* * *

GREECE

The hierarchy of the Church of Greece, at the termination of its thirteenth assembly recently held in Athens, directed a message to the Greek people in which certain Protestant influences are deplored. The declaration of the Greek Orthodox Bishops criticized « foreign propaganda » which attempted by means of pamphlets, financial support, foodstuffs, and clothing, to draw members of the poorer class away from the Orthodox faith, and alleged that such propaganda is not concerned about the wounds it inflicts on the Orthodox conscience or how it makes for divisions within the Orthodox Christian family.

The message, referring to the relations between the Church of Greece and the World Council of Churches, states further that because the leaders of Protestantism have failed to mention in the basis of the Constitution of the World Council of Churches the Holy Trinity with the intention of attracting Anti-Trinitarians, « our Church has been led to take a reserved attitude concerning its participation in the conferences of the Protestant ecumenical movement ». The Orthodox Bishops go on to say that they have decided that participation by their Church must not be through clergymen, but only through lay theologians. This participation in the W. C. C. conferences will be by limited mandate as long as the Protestant world does not cease its propaganda at the expense of the Orthodox Christian flock.

Commenting on the message of the Hierarchy of the Church of Greece, Dr. W. Visser 't Hooft, General Secretary of the World Council, said that the statement made that the Holy Trinity is not mentioned in the Basis of the World Council of Churches with the thought to draw in Anti-Trinitarians is based on a serious misunderstanding. The General Secretary pointed out that a statement adopted by the Evanston Assembly on the nature and function of the Basis says specifically: « By joining together, the churches seek to respond to the call and action of their Divine Lord. The

World Council must therefore consist of churches which acknowledge that Lord as the second Person of the Trinity ». Dr. Visser 't Hooft added that the only churches which declined the invitations to the World Conferences on Faith and Order at Lausanne and Edinburgh, which were issued on the basis of acceptance of « our Lord Jesus Christ as God and Saviour » as declared by the W. C. C. Constitution, were churches taking a Unitarian standpoint. (*EPS*)

* * *

ISRAEL

Use of Hebrew Authorized in the Liturgy

Five Latin Rite priests in Israel are now celebrating the first part of the Mass in Hebrew with the special permission of the Holy See. The faculties granted by the Holy See provide for the use of Hebrew, Israel's vernacular language, for the Mass of the Catechumens — the part of the Mass extending from the beginning up until the offertory.

The priests given the permission are members of different religious communities. The same rescript providing for Hebrew in the Mass also allows each of the five priests to recite the Divine Office in that language. (*NC*)

* * *

THE PHILIPPINES

Far Eastern Bishops Denounce Red Oppression and Ask Prayers for Freedom

A statement made public by the Catholic Bishops of the Far East at the close of a week-long conference recently held in Manila has denounced the deprivation of « inalienable religious rights » in countries under Communist control. It declares further that the aim of Communists is the « extinction of the religious spirit of the people under their rule ». Consequently, the archbishops and bishops of the Far Eastern countries have called on the faithful to intensify their prayers that God might grant an « end to religious persecution and the enjoyment of true religious freedom ».

Presiding at the conference, the first such regional meeting in the Orient, was the legate of His Holiness, Pope John XXIII, His

Eminence Gregory Peter XV Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith. Also present were some ninety members of the episcopate together with prefects apostolic from the Philippines, Formosa, Korea, Japan, Hong Kong, Macao, Fiji, Indonesia, Vietnam, Laos, Cambodia, and Malaya. Observers from Oceania and southeast Asian countries also took part.

The Bishops declare that it is their duty « to place on record with profound sorrow and distress an expression of their deep indignation at the sad and unbearable lot of the Catholic Church in countries under Communist rule ... In particular, they protest against the endeavor of the Communists to destroy the unity of the Church by constraining the faithful and pastors of the one fold of the Supreme Shepherd, the Pope ».

The prelates likewise affirm « assurance of their fraternal solidarity to all their brothers in Christ who are so sorely tried, who languish in prisons, or suffer violations of their consciences and their human dignity through psychological, moral, and economic pressure ... To all the faithful of this Church of silence they express their profound admiration for the exemplary conduct, heroic courage, and unflagging constancy with which they have defended and continue to defend their religious patrimony and the unity of the Church ». (*NC*)

BOOK REVIEWS

E. L. Mascall. *The Recovery of Unity - a Theological Approach* (London: Longmans, 1958).

With its well assimilated and personal synthetic form, this volume could be defined as a critical review of the recent literature concerning those topics in which the Catholic and Protestant traditions are in contrast: anthropology, ecclesiology, the sacraments. The literature cited by the authors is almost exclusively English, at least in the sense that when he treats of French and Scandinavian works, these have been translated into English. The breadth of his information would have gained had he encompassed the best works appearing in other languages as well.

When he speaks of the « Catholic » tradition, Dr. Mascall evidently understands the word in an Anglican sense; the concept is left undefined but takes in authors who admit a certain sacramental and objective aspect of salvation. This particular conception of Catholicity does not always lead the Catholic-Protestant dialogue to the most fundamental level. Dr. Mascall's position, nevertheless, is so close to ours that it is absorbing to follow him in his often penetrating critique. The ever-growing relations of the Church of England with the different Protestant communions have emphasized points of opposition of real interest, and have suggested certain more or less clever proposals about which it is well to be informed.

Dr. Mascall attaches great importance to clear and well-defined theological ideas. There is proof enough of this in his other publications which can definitely be termed « Thomistic » [1]. Thus, the

---

(1) We may cite in particular: *Existence and Analogy* and *Christian Theology and Natural Science;* this is likewise the case with his other works, more directly dogmatic like *He Who Is* and *Christ, the Christian and the Church, Corpus Christi.* With real courage, Dr. Mascall has formulated his demands in a recent pamphlet entitled *Lambeth 1958 and Christian Unity,* London 1958. The Plan of Union for the Churches of North India had maintained, in appendix form, the different confessions of faith of those denominations which have agreed to unite. The Committee of the Lambeth Conference, assigned to examine the doctrinal content of this plan of Union, did not see any difficulty involved, having been advised beforehand that the principal reason for the inclusion of these Protestant formularies was to assure legal continuity with the Churches effecting the union and to safeguard property

present volume regards the way to Unity as a common research into the totality of Revelation, each separated tradition having to enrich and to surpass itself; and not at all as an agreement on the greatest common denominator. In this he subscribes to the report *Catholicity* which in 1947 was presented to the Archbishop of Canterbury by a group of Anglo-Catholic theologians, the most outstanding of whom was undoubtedly Dom Gregory Dix. The chief contention of this report was that the division between Catholics and Protestants was a consequence of a medieval impoverishment, due first to the separation from the East and then to the reign of a decadent and more or less nominalist Scholasticism. The conception of sacrifice, for example, had been truncated; and the Reformers wished to transform it — but always in a medieval perspective which could only substitute one excess for another. The sum of those elements conserved by both Catholics and Protestants would not, therefore, suffice in itself to restore unity; one must climb higher still, by a better informed historical theology, and rediscover the doctrinal fullness of the Church of the New Testament and of the Fathers. There are elements of truth in this, as is shown in the recent works, originating from the most diversified horizons, brought together and reviewed in the present volume. Dr. Mascall is well aware of the danger involved in having recourse to formula as a ready-made solution; he himself grants that the latter requires a great deal of study and preparation of devoted scholars. One may say, however, that he seems to forget that the Holy Spirit has been promised to the Church in order to remind her and to make her understand what the Gospel teaches as well as to lead her to all truth. Even in medieval and post-Tridentine clericalism, as well as in Protestant pietism, one could recognize in abundance certain legitimate and beneficent developments concerning which we must only ask that they be integrated harmoniously into the life of the Church.

For us the most interesting chapters are the last two which are concerned with the See of Peter. It is a pity that they treat of the Papacy as a particular problem, without bringing sufficiently into the picture the general lines of recent Catholic ecclesiology. Dr. Mascall wilingly admits that antiquity knew of a supreme organ of unity, instrument of the authority of the Church. But to consider the Pope as « qualitatively different » from its other members, par-

---

rights (*The Lambeth Conference 1958*, p. 2, 31). Dr. Mascall does not hesitate to denounce as 'astounding' a plan which brings together and without modifications a corpus of creeds that are mutually irreconcilable; but above all, he confesses the moral shock that he felt upon learning that the principal end of the creeds was, not to express the faith of the Christian in his Redeemer, but to guarantee the rights of church property (ibid. pp. 10-11).

ticularly the bishops, seems to him an « essential » difference from tradition. These objections of « qualitative difference » and « essential difference » would deserve to be more accurately defined and be the object of deeper discussion.

Certain of Dr. Mascall's grievances give the effect of dialectical play — brilliant and facile objections, against which the Roman apologist would not be hard put to furnish a reply, even though that reply might sometimes appear a bit subtle. Such, for example, the theoretical difficulties against the necessity of a Pope, drawn from an analysis of the interregnum *Sede vacante*. One can perceive a more felt repugnance when the author inveighs against the « draconic dogmatic and disciplinary dictatorship of the Roman See » and when he complains that « the juridical and administrative aspects of the Church dominate the sacramental ». He reproaches us for envisioning the Church too exclusively under its earthly and militant aspect and for forgetting the wholly spiritual and eschatological dimension of the heavenly Church. There may be some truth in this last complaint; but to this the present tendencies of ecclesiology offer a ready answer. But one would like to tell the author how differently certain things appear when they are looked at from the inside. The vitality and — let us say so with justifiable pride — the sanctity of the Church show what must be thought of the alleged oppression of organic and sacramental Christianity by the hierarchy; the objection is no weightier than that of the Protestants to which Dr. Mascall so masterfully replies and according to which the magical ritual of the sacraments would be in contrast to the spontaneity of the Spirit. The vision of the Body of Christ in its totality, which transcends time and earthly things, is not in any way opposed to a concrete — ' administrative ', if you will — manner of realizing itself *in via*.

The very last pages are moving. There the author confesses his difficulty: « Not only has the Church had imposed upon it a Papacy that the early centuries did not know, but it has been deprived of a Papacy which they had » — the necessary basis of organic unity. The fact that the author makes this avowal and places this chapter at the conclusion of his work is an indication that he is seeking out that road which leads to true Catholic and apostolic unity. Let us hope that the author will continue to reflect on the dogmatic completeness of the ancient Church, on the assistance of the Holy Spirit promised to the end of time and that he will look for a synthesis between his catholicity and that of St. Leo, of St. Gregory, and of Holy Church.

J. Gribomont, O.S. B.

A. M. ALLCHIN, *The Silent Rebellion: Anglican Religious Communities 1845-1900.* Student Christian Movement Press: London, 1958, pp. 256.

A few years ago Mr. Peter Anson, a Catholic formerly associated with the Caldey community, wrote with admirable objectivity a historical encyclopaedia of Anglican monasticism past and present in *The Call of the Cloister.* This fully documented, well indexed and beautifully illustrated book is a work of reference unlikely to be superseded for many years to come.

And indeed Mr. Allchin in his Preface to *The Silent Rebellion* makes no claim to supersede his distinguished predecessor in this field. Inevitably there is some overlap — most of the book, explains the Author, was written before Mr. Anson's was published — but the plan and the scope of this new volume are different, and go deeper into the roots of this astonishing revival, and give us a better and more sympathetic understanding of its background and origins.

Mr. Allchin does not aim at encyclopaedic completeness, but rather chooses a few communities which he describes in detail, and examines their aims and ideals against the scene of contemporary Anglicanism of the nineteenth century, and more particularly their relationship to the episcopate. Considerable space is devoted to the reactions of the Church of England to these communities as expressed in Church Congresses and the debates of Convocation; the author traces the development of these reactions from the rather suspicious caution (and sometimes even hostility) with which these communities were greeted at their foundation, to the almost unanimous approval and admiration which they had earned for themselves by the close of the century. The situation during the last half of the nineteenth century was paradoxical; on the one hand the Pelagian tendencies of even the most Protestant of Englishmen were easily stirred to admiration for the heroic self-sacrifice, the voluntary poverty, and the good works done by these dedicated Anglican ladies in the early sisterhoods. On the other hand there was deep suspicion during that period of ritual controversy (sometimes degenerating into riots) for anything that smacked of « popery ». This conflict of idealisms forms one of the main themes of this book. An indisputable outcome of this conflict is the fact that the most flourishing and useful orders in the Church of England are not those which follow more or less slavishly the models of Catholic orders, but those which are *sui generis* and indigenously Anglican in character.

The « silent rebellion » is the protest which the very existence of such orders within the Establishment made against the spirit of liberalism, widespread poverty and slums, and also the spiritual leth-

argy within the Church of England from which the Oxford Movement attempted with considerable success to deliver it. An examination and appraisal of this social and spiritual background in this context forms another important theme of Mr. Allchin's book. In the humanistic optimism of the nineteenth century as in the secularism of the twentieth, the author cogently points out that « the contemplative by his very existence proclaims truths which words seem less adequate than ever to express ».

Anglicans today claim to have more sisters in their communities than ever existed in pre-Reformation England — but not, of course, *pro rata* to the vastly increased population. Nevertheless the claim is significant. On a very small scale the Evangelical and Reformed Protestants on the Continent are beginning to show signs of interest in the life of the cloister. Although Catholics may feel saddened that so much genuine monastic piety and so many vocations dedicated to the religious life should be outside the visible unity of the Church, he cannot but rejoice that such a « silent rebellion » is going on in any Christian context, and is leavening the mass of Anglicanism with Catholic ideals. Mr. Allchin's account of this process is both scholarly and illuminating, and moreover extremely readable. He comes to the undeniable conclusion that Anglicans may indeed be justifiably proud of this revival. Yet his final sentence strikes a note of humility, and — by Catholic standards — touches the heart of the whole matter, which is surely the need, not merely for respectable piety and high social ideals, not merely for sacrificial devotion to a vocation and true holiness of life, but for what is known in canonization processes as heroic sanctity, which Anglicanism by its very nature finds difficult to produce. « If we think again of Westcott's great picture of the whole course of history », he concludes, « with its successive crises, and its successive saints who were raised up to meet the judgement of God and transform it into mercy, and if we consider again the temporal power and opportunity put into the hands of the British people in the nineteenth century, we surely have to ask ourselves, did the Anglo-Saxon race produce an ascetic figure to rival or compare with Antony and Benedict and Francis? It is by no lesser standards that we must be judged ».

WALTON HANNAH

INDEX FOR VOLUME X

ARTICLES

BAZY, AIMÈE,

The Lambeth Conference . . . . . I, 9

BOYER, S. J., CHARLES,

Misgivings on the Ecumenical Movement . . . . . I, 3
The Conception of Catholic Ecumenism . . . . . II, 73
Let Unity Remain the Objective! . . . . . III, 139
Mary, the Hope of Christian Unity . . . . . III, 143
A Reply by Dr. Visser 't Hooft . . . . . VI, 217

CORNELIS, A. A., JEROME,

Catholic and Protestant Relations in Germany . . . II, 92
Ecumenism and the Missions (The Conference of Prapat and Ibadan) . . . . . IV, 241

GILL, S. J., JOSEPH,

Personalities of the Council of Florence, II Cardinal Bessarion . . . . . II, 83
Personalities of the Council of Florence, III Joseph, Patriarch of Constantinople . . . . . IV, 230

JAZWINSKA, Sr. MARY REGINA,

Cardinal Newman and Devotion to Our Lady . . . III, 162

MATZERATH, S. A., ROGER,

Orthodox Judaism in the United States . . . . . I, 23
Conservative Judaism in the United States . . . . III, 154

MAC EACHEN, S. A., BEDE,

The Origin and First Years of the Unity Octave . . . IV, 220

WILLEBRANDS, J. G. M.,

The World Council and the Lordship of Christ . . . I, 17

COMMENTS AND DOCUMENTS

An Allocution of Pope Pius XII on Eastern Monasticism II, 108
Efforts for Jewish-Christian Understanding at Frieburg-im-Breisgau and its Ecumenical Significance . . . II, 115

Pope Pius XII and Non-Catholics . . . . . III, 174
A Presbyterian View of Latin America . . . . . III, 187
A Recent Survey of Religious Tolerance in the Irish Republic . . . . . II, 112
Some Salient Features of the 1958 Octave of Prayer for Christian Unity . . . . . I, 38
A Summary of The Lambeth Conference, 1958 . . . III, 177
The Unity Octave Pastoral Letter of His Excellency, Bishop François Charrière . . . . . I, 31
The Pastoral Letter for Advent of His Eminence Cardinal William Godfrey . . . . . IV, 249
Pope John XXIII and Christian Unity . . . . . IV, 253
Anglican-Presbyterian Relations (a comment by Fr. B. Leeming) . . . . . IV, 255

ECUMENISM AND REUNION

Fiftieth Anniversary of the Unity Octave Widely Celebrated I, 50
Archbishop of Milan again Urges Octave Observance . I, 50
Octave Speakers Advocate Intelligent and Understanding Attitude towards Other Faiths . . . . . I, 51
Interdenominational Meetings on Unity Held at London and Birmingham . . . . . I, 62
New Book Issued at Close of Octave Discusses Unity Prospects . . . . . I, 53
Catholic and Protestant Scholars Meet for Discussion at Loccum . . . . . I, 54
Noted French Bishop Discusses Problem of Disunity at Notre Dame Cathedral . . . . . I, 55
IMC Assembly Approves Plan of Merger with World Council of Churches . . . . . I, 56
Executive Committee of the World Council Meets in London I, 57
Dr. G. K. Bell Lectures on Lambeth Conference . . . I, 57
Lambeth Conference Opens at Canterbury . . . . II, 118
Scottish Assembly Defers Action on Unitive Report . . II, 119
Anglican Archbishop of Wales Discusses Motives of Reunion II, 120
Episcopalian Proposals Regarding the Church of South India II, 121
American Protestant Councils to Promote Faith and Order II, 121
Major Presbyterian Union Effected in the United States . II, 122
Noted American Jesuit Discusses Catholic and Protestant Relationships . . . . . II, 123
Minister Cites Charity as Field for Catholic-Protestant Cooperation . . . . . II, 124
Noted Catholic Ecumenist Dies in Belgium . . . . II, 124

Queen of England Expresses Hope for Reunion to Lambeth Bishops . . . . . III, 190
Central Committee of World Council of Churches Meets in Denmark . . . . . III, 191
Tenth Anniversary of World Council of Churches Celebrated . . . . . III, 193
Dutch Bishops Name First Ecumenical Action Director . III, 194
Christian-Jewish Center Is Planned for the Netherlands . III, 195
Catholics and Protestants Discuss the Eucharist at German Abbey . . . . . III, 195
Episcopalian Leader Advocates Further Efforts for Unity III, 196
Noted Ecumenist Deplores Denominational Divisiveness . III, 196
Lutherans Continuing Discussions with Church of South India . . . . . III, 197
World Figure in Ecumenical Circles Dies at Canterbury III, 198
Unitas Secretary Dies in Paris . . . . . III, 199
Commission on Faith and Order Issues Annual Appeal for Prayer . . . . . IV, 265
Anglican Bishops of Scotland Discuss Prospect of Union with Presbyterians . . . . . IV, 266
Anglican Archbishop of Wales on Reunion . . . . IV, 267
Canadian Catholics and Protestants Discuss Situation in Colombia . . . . . IV, 267
Eastern Rite Congress at Bari . . . . . IV, 268
New Ecumenical Periodical Appears in the United States IV, 269
Anglo-Catholic Editorial Discusses Reunion Schemes Considered by Lambeth Conference . . . . . IV, 269
Annual Call for Prayer for Christian Unity again Published by Anglican Society . . . . . IV, 270

AROUND THE WORLD

BELGIUM

Vatican Letter to Canon Law Congress Stresses Value of Systematized Knowledge of the Past . . . . . III, 204

ENGLAND

English Bishops Announce Plan to Set up New Catholic Institute of Studies . . . . . III, 203
Anglican Bishop Urges Prayers before Election of New Pope IV, 277

FRANCE

Late Pope Addresses Mariological Congress at Lourdes . III, 202
President of Protestant Federation of France Comments on Election of Pope John . . . . . IV, 277

HOARE, C.

Anglican Ordinations in the Reign of Queen Mary (J. Gill) I, 71

MASCALL, ERIC L.,

Lambeth 1958 and Christian Unity (W. Hannah) . . . III, 208

The Recovery of Unity - a Theological Approach (J. Gribomont, OSB) . . . . . IV, 282

OUTLER, ALBERT C.,

The Christian Tradition and the Unity We Seek (J. Gill) III, 213

O Papismos kai hi Ounia (J. Gill) . . . . . II, 136

TAYLOR, T. F.,

A Profest Papist: Bishop John Gordon (J. Gill) . . . I, 68

THE UNITAS ASSOCIATION

is an international organization whose purpose it is to promote the spiritual union of men and especially of Christians. It was founded in Rome in 1945 *by a group of professors and writers, priests and laymen; and in June of that year received the blessing of Pope Pius XII. Fr. Charles Boyer, S. J., Dean of the Theological Faculty of the Gregorian University in Rome, was elected president of the Association and also serves as editor of its organ* Unitas *which appears in three editions: English, French, and Italian.*

Established at the center of Catholicity, the Unitas Association in carrying on its activities endeavours to follow with studied perfection the guidance of the Holy See. In striving to fulfill its purpose, it attempts to regulate its mission in accordance with the following principles:

To Catholics it recalls the benefits of the unity which they enjoy and the duty which is incumbent upon them to pray for those who are deprived of it. The Association invites the active co-operation of Catholics and exhorts them to keep ever before them the advice of Pope Pius XI: « This unity ought to be promoted less by discussion or other means than by the example of a saintly life ».

To its separated brethren of the Eastern Churches, it speaks of those long glorious centuries of union when the Doctors of the East illumined the universal Church and triumphed with their Latin brethren over the most subtle and distressing heresies. Unitas lays stress upon all that the separated East has preserved in common with Catholics: the priesthood, the Sacraments, the cult of the Blessed Virgin Mary. It makes clear the duty of union and strives to eliminate the barriers which prejudice and resentment have in the course of the centuries erected between Christians of the East and West.

To Anglicans and Protestants, Unitas reveals the genuine character of the Roman Catholic Church. Across the imperfections of men, it tries to make evident that spirit of fraternal affection and faithfulness to the teachings of Christ which is at the very heart of the Church's life and the manifestation of the Holy Spirit at work in her. Finally, Unitas keeps in close touch with the Ecumenical Movement, and endeavours to aid it in its quest for unity.

* * *

The Unitas Association has affiliated groups in Italy, France, Belgium, Canada, and Turkey. All that is necessary to form a group of this kind to further the aim of Christian unity is that a small number of persons of good will plan their organization, obtain the approval of their bishop, and then make their step known to the Central Committee of the Association in Rome.

NONCIRCULATING